THE

JEWISH CHRONICLE.

(ספר זכרון)

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No. 1,223.—NEW SERIES.] FRIDAY, SEPTEMBER 9, 1892;—ELLUL 17, 5652. [20 PAGES. PRICE 2D.

BIRTHS.

On the 2nd of August, at Johannesburg, the wife of J. BLOGOS-LAWENSKI, Newmarket, Orange Free State (daughter of Mr. H. Horwitch, Birmingham), of a daughter.

On the 12th of August, at the residence of her sister, Mrs. B. Lipinski, Durban, Natal, the wife of DAVID DAVIDSON, of Inverness, South Africa, of a son.

On the 16th of August, at 3, Derry-terrace, Cape Town, South Africa, the wife of LEWIS M. RITCH (née Florrie Cohen) of a son. American and Colonial papers please copy.

On the 27th of August, at 37, Brondesbury-villas, Kilburn, the wife of WALTER GOLDSTEIN, of a son.

On the 29th of August, at 118, Bury New-road, Higher Broughton, Manchester, the wife of DAVID MARKS, of a son.

On the 1st of September, at 66, Florence-road, Upper Tollington-park, the wife of EDGAR STEEL, of a son.—No cards.

On the 1st of September, at 10, The Triangle, North Kensington, the wife of GEORGE F. MOSS, of a daughter.

On the 2nd of September, at 58, Fordwych-road, West Hampstead, the wife of JACOB STRAUSS (née Loebl), of a daughter.

On the 2nd of September, at 21, Ella-street, Leeds, the wife of MAX WOLF (née Hilda Soman), of a son.

On the 2nd of September, at 148, Bury New-road, Manchester, the wife of ALEXANDER LEE (née Sissie Behrens) of a son.

On the 3rd of September, at 58, Glengall-road, Kilburn, the wife of MAURICE KLEMANTASKI, of a son.—No cards.

On the 5th of September, at Bell-villa, Wheeler-street, Maidstone, the wife of S. KING (née Annie Fontyn) of a son. Circumcision on Monday next at 4 o'clock. Friends please accept this intimation.

On the 5th of September, at 12, London-road, S.E., the wife of LEWIS AARONS, of a son. No cards.

MARRIAGES.

On the 10th of August, at the Synagogue, Kimberley, South Africa, by the Rev. Harris Isaacs, PHYLLIS, eldest daughter of BENJAMIN and MIRIAM ELLIS, to LOUIS, fifth son of M. JACOB, of Birmingham, England.

On the 31st of August, JOSEPH JACOBS, of Johannesburg, S. A. R., eldest son of Mark Jacobs, Frankfort House, Plymouth, to ROSE LYONS, second daughter of Joseph Lyons, London.

On the 31st August, at Poet's-road Synagogue, by the Rev. J. Lesser, assisted by Rev. M. Adler, MARK, eldest son of COLEMAN ANGEL, of 7, Mark's-square, Dalston, to PAULINE, eldest daughter of MORRIS LEVY, of 408, Kingsland-road, N.E.

On the 6th of September, at Seyd's Hotel, Finsbury-square, by the Rev. B. Spiers, Dayan (uncle of the bride), assisted by Rev. I. Samuel and Rev. R. Harris, CHARLES, eldest son of JULIUS LEMIL, of 61, Highbury-park, to ELLEN (Nellie), fourth daughter of MORRIS SPIERS, Alfred-villa, 2, Maida-hill West.

On the 7th of September, at the residence of the bridegroom, 15, St. John's-road, Brixton, by the Rev. Frances Cohen, assisted by the Rev. M. L. Cohen, JULIUS JACOBS, to ROSE, daughter of the late ISAAC and HANNAH LEVY, formerly of 38, London-road, S.E.

On the 7th of September, at Bayswater Synagogue, by the Rev. H. Gollancz, assisted by the Rev. I. Samuel and the Rev. R. Harris, FREDERICK BENJAMIN, of 39, Dennington Park-road, West Hampstead, to CECILIA ROSETTA (Daisy), eldest daughter of B. BARNETT, Clifton House, Clifton-gardens, W., and Hull.

On the 7th of September, at the Great Synagogue, Duke's-place, Aldgate, by the Rev. M. Hast, assisted by the Rev. A. E. Gordon, ISAAC SILVER, of Brisk, Poland, to LOUISA, eldest daughter of W. COHEN, of 77, Leman-street, Whitechapel, E.

On the 7th of September, at the New Synagogue, Gt. St. Helens, by the Revs. M. A. Epstein and I. Cohen, ETTY, only daughter of DANIEL JACOBS, 90, Hackney-road, to JOSEPH ROTH, of 32, Victoria Park-road.

On the 7th of September, at the Synagogue, Singer's Hill, Birmingham, by the Revs. I. Fink, G. J. Emanuel and B. Woolf, ROSE, eldest daughter of Mr. and Mrs. ABRAHAM HARRIS, of the Shrubbery, Edgbaston, Birmingham (late of West Hartlepool) to DAVID BRAND, of "Tockeé House," 40, Colvestone-crescent, London, N., youngest son of Mr. and Mrs. N. Brand, of 82, Leman-street, London.—African papers please copy.

DEATHS.

On the 31st of August, at 15, Sydney-street, E., SARAH, beloved wife of HYMAN JACOBS, and sister of Leibow Bros., of 210 and 212, East India-road, in her 23rd year. Deeply mourned.

On the 31st of August, at Ardrossan, N. B., HYMAN, aged 26, the youngest son of Phœbe Cohen and the late EMANUEL COHEN, of 55, West Cumberland-street, Glasgow.

On the 31st of August, at the residence of her son, Oscar Lewy, 13, Landgraten Strasse, Berlin, Frau JOHANNA LEWY, eldest sister of Mr. E. Samuelson, of 16, Acol-road, West Hampstead.

On the 1st of September, at Coborn House, 31, Bow-road, ELIZABETH COHEN, youngest daughter of the late George and Sarah Cohen, aged 22.

On Friday, September 2nd, at Brighton, LEWIS MICHAEL, the beloved son of ALICE and ISIDORE GLUCKSTEIN, of 352, Edgware-road, W., aged 7 months.

On the 4th of September, suddenly, at the residence of her sister, 352, Edgware-road, SARA, the dearly beloved wife of D. S. WOOLF, of 169, Westminster Bridge-road, and eldest daughter of L. M. Myers, C.C., aged 28.

On the 5th of September, at 67, Regency-square, Brighton, MICHAEL WOOLF, of 30, Gordon-square, London, aged 75.

On the 5th of September, at 19, Budge-row, Cannon-street, E.C., BETSY HEILBUTH, relict of the late Samuel Heilbuth.

On the 6th of September, at 60, Waldemar-avenue, Fulham, of rapid consumption, HANNAH OLIVIA (Olive) the dearly loved daughter of ROSA and the late SIMEON SAMPSON, of Manchester. Deeply and sincerely mourned.

On the 6th of September, at his residence, 71, Dame-street, Dublin, JOSEPH JACOB HUMPHREYS, Esq. (formerly of London) aged 78 years. Deeply lamented by his sorrowing children and friends. May his soul rest in peace. Amen.

IN MEMORIAM.

In loving memory of ROSETTA, dearly beloved wife of ABRAHAM COHEN—also deeply mourned by her sorrowing sons and daughters, of 14, Lowerhead-road, Leeds, and 98, Spencer-street, Birmingham—who departed this life September 2nd, 1890, corresponding with Ellul 17th, 5650. Gone but not forgotten! May her dear soul rest in everlasting peace. Amen.

In loving memory of ISAAC PARIENTE, who departed this life 5th September, 1890. Corresponding with Ellul 20th, 5650. Deeply mourned.

MR. ISAAC BLOOMFIELD returns THANKS for kind visits, letters and cards of condolence received during the week of mourning for his late lamented brother.

MR. and Mrs. COHEN return their sincere THANKS for visits, cards and letters of condolence during their week of mourning for their beloved son, Moss. Also to the teachers and children of the Jews' Portuguese Infant School for flowers sent.—6a, Stoney-lane, Houndsditch.

MR. G. P. GABRIELSEN and FAMILY return sincere THANKS for letters, cards and visits of condolence received during their week of mourning for their beloved wife and mother.

MR. I. GOLDBERG, of 24, Cable-street, with Mrs. BARNETT return their sincere THANKS for the visits and letters of condolence which they received during the week of mourning for their dearly beloved brother, Joseph Goldberg, who died at Newcastle-on-Tyne, aged 26. May his soul rest in peace.

MR. DAVID HARRIS, 70, Mile End-road, returns THANKS for visits, cards, telegrams and letters of condolence received during the week of mourning for his late lamented wife, Leah.

MRS. BENJAMIN ISAACS begs to tender her sincere THANKS to her numerous friends for kind visits, letters, and cards received during her week of mourning. —138, Mile End-road.

MRS. S. MARGOLIES returns THANKS for visits, letters, and cards of condolence received during her week of mourning for her dearly beloved mother, Henrietta Fligelstone. — Stanley-villa, Holyhead-road, Coventry.

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MONDAY, SEPTEMBER 5TH.

MRS. JULIA JACOBS, Miss SARAH JACOBS, Mrs. MOSES SOLOMON, and Mrs. HENRY JACOBS return THANKS for kind letters, cards, and visits of condolence received during their week of mourning for their late lamented mother, Phœbe Palachy.

MR. and Mrs. ROOS and SON return their sincere THANKS for visits, letters, and cards received during the week of mourning for their dearly beloved son and brother.—1, Goring-street, Houndsditch, E.C.

MESSRS. D. and H. SAMUEL with Mrs. NATHAN return THANKS for kind visits, letters and cards of condolence received during the week of mourning for their late brother.—63, Stepney-green, E.

THE TOMBSTONE in memory of the late Mr. AARON COHEN, of 64, Farringdon-street, will be SET on SUNDAY next, at West Ham Cemetery, at 3 o'clock.

THE TOMBSTONE in loving memory of the late Mr. LOUIS ABELSON, will be SET by his children, on SUNDAY next, September 11th, at 4 o'clock, at Ball's Pond Cemetery. Relatives and friends please accept this, the only intimation.

THE TOMBSTONE in loving memory of the late PHILLIP AARONS of 25, Princes-street and 61, Fashion-street, Spitalfields, will be SET at West Ham Cemetery, at 4·30 on SUNDAY next. Relatives and friends please accept this intimation.

THE TOMBSTONE in loving memory of PHILIP PHILLIPS, late of 123, County-terrace, New Kent-road, S.E., will be SET on SUNDAY next, September 11th, at 4 o'clock, at West Ham Cemetery.

THE TOMBSTONE in loving memory of AMELIA, daughter of BENJAMIN and BESSIE PHILLIPS, of 162, Walworth-road, S.E., will be SET on SUNDAY next, September 11th, at West Ham Cemetery, at 4 o'clock. Relatives and friends please accept this, the only intimation.

THE Rev. S. BRONKHORST desires to THANK the Members of the Hull Central Synagogue, for having elected him as שוחט and חזן on Sunday, September 4th.

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THE Autumn Term will commence on TUESDAY, September 13th.
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NORTH WEST LONDON SYNAGOGUE
YORK ROAD, CAMDEN ROAD.

THE re-decorations and improvements in the above synagogue being now completed, the RE-OPENING will take place on SUNDAY next, September 11th, at 4 o'clock. The CHIEF RABBI has kindly consented to deliver a DISCOURSE. The service will be conducted by the Rev. J. L. Gaffin, Minister of the Congregation, assisted by the Rev. E. Spero, of the Central Synagogue.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

FREE SERVICES FOR THE JEWISH POOR DURING THE ימים נוראים.

NOTICE IS HEREBY GIVEN, that SERVICES for Divine Worship will be held under the auspices of the Unitde Synagogue during the ensuing ימים נוראים at the undermentioned places:—
JEWS' FREE SCHOOL, Bell Lane, Spitalfields (for men only).
BEAUMONT HALL, Beaumont-square, Mile-end (for men only).
STEPNEY MEETING HALL, Garden-street Stepney (for men and women).
JEWS' INFANT SCHOOL, Commercial-street (for women only).
WESTMINSTER JEWS' FREE SCHOOL, Hanway-place, Oxford-street, W. (for men only).
By order,
P. ORNSTIEN, Secretary.
September, 5652—1892.

NEW DALSTON SYNAGOGUE.
BIRKBECK ROAD, SANDRINGHAM ROAD,

THE REV. S. MANNE will conduct his farewell service at this synagogue this, Friday, evening and Sabbath morning.

THE HONORARY OFFICERS will be in attendance on the ensuing Sundays, from 11 to 2 o'clock, for the purpose of Allotting Seats.
By order,
JOSEPH E. BLANK, Secretary.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

DALSTON SYNAGOGUE.
POET'S ROAD, CANONBURY, N.

THE Rev. ED. DAREWSKI, late of Vienna, will CONDUCT Divine SERVICE this (Friday) evening and SABBATH morning.
By order,
J. A. COHEN, Secretary, pro tem.

UNITED KALISCHER SYNAGOGUE.
12, TENTER BUILDINGS, ST. MARK STREET GOODMAN'S FIELDS.

AT the Invitation of the Wardens the Rev. S. BRONKHORST will READ the SERVICES on SABBATH next, September 10th, ש״ק פ׳ כי תבוא.
R. COHEN, Hon. Sec.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

ST. JOHN'S WOOD SYNAGOGUE.
41, ABBEY ROAD, N.W.

THE HONORARY OFFICERS will be in attendance on Sunday mornings from 10 to 1, for the purpose of Letting Seats in this Synagogue.
By order,
HARRIS L. PRICE, Secretary.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

NORTH LONDON SYNAGOGUE,
JOHN STREET, BARNSBURY, N.

SEATS can be secured any morning in the week between the hours of 11 and 1. Early application is advisable.

SOUTH HACKNEY SYNAGOGUE,
DEVONSHIRE ROAD, MARE STREET.

APPLICATIONS for SEATS can be made at above address on Sundays from 11 a.m. to 1·30 p.m., and 3·30 to 5·30 p.m., Wednesdays from 6 to 7·30 a.m., and on the 21st from 8 to 9 a.m. and 3 to 5 p.m.; or any other day at the Treasurer, 65, St. Thomas'-road.
M. J. HEILBRON, Minister and Sec.

NORTH WEST LONDON SYNAGOGUE
YORK ROAD, CAMDEN ROAD, N.W.

THE Honorary Secretary will be in at endance at the Synagogue every Sunday morning from 11 to 1 o'clock, to receive applications for Permanent or Temporary Seats.
By order,
H. I. LYON, Hon. Sec.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

GREAT SYNAGOGUE
ST. JAMES' PLACE, ALDGATE, E.C.

THE FINANCIAL REPRESENTATIVE of this Synagogue beg to ACKNOWLEDGE, with thanks, bequest of £500 from the Trustees under the will of the late Ephraim Levin, deceased.
By order,
ALFRED HENRY, Secretary (pro tem.)

NORTH WEST LONDON SYNAGOGUE
YORK ROAD, N.W.

THE Executive desire to tender their best THANKS to Messrs. LEVIN and SAMUEL (Trustees) for having allotted the sum of £250 to the above Synagogue, out of the bequest of the late Ephraim Levin, Esq.
By order,
H. I LYON, Hon. Sec.

POPLAR SYNAGOGUE.
RE EPHRAIM LEVIN BEQUEST.

THE PRESIDENT, Mr. B. Cassel, and TREASURER, Mr. H. B. Williams, desire to ACKNOWLEDGE with gratitude on behalf of this congregation the receipt of the sum of THREE HUNDRED POUNDS, the munificent gift through the kindness of the Trustees for the above bequest, Messrs. Lewin Levin and Isaac Bunford Samuel, to the synagogue and Hebrew Classes.

THE LEVIN BEQUEST.

THE TREASURER of the Newcastle-on-Tyne Hebrew Congregation ACKNOWLEDGES with thanks, the receipt of £300 from the Trustees of the above bequest.

EPHRAIM LEVIN'S BEQUEST.

THE EXECUTIVE of the South Manchester Synagogue beg to THANK the Trustees of the above fund for their grant of One Hundred Pounds, towards the Mortgage Redemption Fund of the Synagogue.

THE LEVIN BEQUEST.

MR. S. WACHOLDER, President of the Hull Central Synagogue, ACKNOWLEDGES with best thanks the receipt of ONE HUNDRED and FIFTY POUNDS granted by the Executors from the bequest of the late Mr. Ephraim Levin.

HANLEY HEBREW CONGREGATION.
RE EPHRAIM LEVIN (DECEASED).

THE TREASURER (Mr. Samuel Gershon) begs to ACKNOWLEDGE with thanks, the receipt of ONE HUNDRED POUNDS from the Levin bequest.

RE EPHRAIM LEVIN (DECEASED).

THE TREASURER of the Plymouth Hebrew Congregation ACKNOWLEDGES with thanks, the receipt of £100 from the Trustees of the late Ephraim Levin.

WOLVERHAMPTON HEBREW CONGREGATION.

THE Wardens and Committee gratefully ACKNOWLEDGE the receipt of ONE HUNDRED POUNDS from the Trustees of the will of the late Ephraim Levin.
By order,
ISAAC AARONS, Hon. Sec.

RE EPHRAIM LEVIN (DECEASED).
£20,000 BEQUEATHED.

MR. S. GOLDBERG, the President of the Cheltenham Hebrew Congregation, desires to ACKNOWLEDGE, with gratitude, on behalf of the members, the receipt of ONE HUNDRED POUNDS to their Synagogue from the above bequest.

DOVER SYNAGOGUE.
RE EPHRAIM LEVIN (DECEASED).
£20,000 BEQUEATHED.

THE TREASURER, Mr. Samuel Hart, begs gratefully to ACNOWLEDGE the receipt of ONE HUNDRED AND FIFTY POUNDS; allotted by the Trustees Messrs. Lewin Levin and Isaac Bunford Samuel, from the above bequest to the Dover Congregation.

HEBREW CONGREGATION,
MOOR STREET, SUNERLAND.

THE EXECUTIVE desire to ACKNOWLEDGE their best thanks to Messrs. Lewin Levin, and Isaac Bunford Samuel (Trustees), for having allotted the sum of £150 to the above Synagogue, out of the bequest of the late Mr. Ephraim Levin.
By order,
JOSEPH LEVY, Secretary.

TALMUD TORAH CLASSES.

THE TREASURER gratefully acknowledges the receipt of 10s., per Mr. Sampson, President of the Bikur Cholim Synagogue, collected at the B'rith Milha at Mr. Miefsky, Mohel T. Morris.

A SERIES OF LECTURES on the Subject, "How to Ameliorate the Condition of the Jewish Poor," will be given by the Rev. B. SHEWZIK, of Ramsgate, during this month, in various localities in the East and West of London. The first LECTURE will be given at the Hall, Store-street, Bedford-square, W.C., on SUNDAY, September the 18th, at 8 p.m. Chair will be taken by the Rev. E. SPERO, Reader of the Central Synagogue. Ladies and Gentlemen are cordially invited.

MANCHESTER CONGREGATION OF BRITISH JEWS.
PARK PLACE, CHEETHAM.

HOLYDAY SEATS can be secured on Sunday mornings from 11 to 12·30.
By order,
I. A. ISAACS, Secretary.

SPITAL SQUARE SYNAGOGUE.
SPITAL SQUARE, BISHOPSGATE, E.

LADIES' and GENTLEMEN'S SEATS TO LET. Applications can be made at above address on any day from 7 till 10 a.m., and from 6 till 9 p.m.
By order,
A. PRINS, Secretary.

COPENHAGEN HEBREW CONGREGATION.

THE BOARD OF MANAGEMENT of the above congregation invite applications for the office of ASSISTANT-PREACHER.

The candidate must have passed the complete examination for the degree of Rabbi, and will have to perform all such duties of a clerical nature in connection with the office as have been directed by stipulations, especially of preaching on alternate Sabbaths and Festivals, subject to fixed regulations

The salary attached to the office is 3,400 crowns (Danish) per annum, which every three years increases by 200 crowns, until it reaches the sum of 4,000 crowns per annum.

The Assistant-Preacher is entitled to perform divers clerical functions and to receive the attending fees. The income arising therefrom can however beforehand not be calculated, and there should on that account not any particular value be attached to it; an additional income may however be counted upon as teacher of religion, etc.

Further particulars will be forwarded to the party applying.

Applications, accompanied by testimonials and all necessary information, are requested to be sent to the President of the Board of Management, State-Counsellor Is. Glückstadt, Esq., 12, Holmens Kanal, Copenhagen, before the end of September, 1892.

Copenhagen, August 1892.

חברת הכנסת אורחים לשבת ויום טוב

SOCIETY FOR PROVIDING STRANGERS WITH MEALS ON SABBATHS AND HOLYDAYS.
PATRON: The Chief Rabbi.

THE COMMITTEE earnestly APPEAL for SUPPORT to enable them continuing their distribution of Meals for the ensuing Holydays.

Contributions will be thankfully received by:—
I. Birnbaum, Esq., President, 6, Highbury New-park, N.
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I. Weber, Esq., Treasurer, 218, Whitechapel-road, E.
Mrs. S. Risch, 57, Albion-road, Stoke Newington, N.
Rev. B. Spiers, 20, Christopher-street, Finsbury.
E. Berg, Esq., 32, Jewry-street, Aldgate.
B. Blumstein, Esq., 37, Duke-street, Aldgate.
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Or by any member of the Committee.

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REV. A. TERTIS, SPECIALIST,
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Early notice respectfully requested.

BOARD OF GUARDIANS FOR THE RELIEF OF THE JEWISH POOR.
13, DEVONSHIRE-SQUARE, E.

THE TREASURERS gratefully ACKNOWLEDGE the following Donations and new Subscriptions received since 28th April:

	£	s.	d.
Messrs. N. M. Rothschild and Sons	£100	0	0
Right Hon. Lord Rothschild ...	100	0	0
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The children of Mrs. Kate Leverson, in ever loving memory ...	21	0	0
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Mrs. Henry E Beddington, for distribution, 26th June, anniversary of the death of her father, the late Mr. Lionel L. Cohen ...	5	5	0
Leonard L. Cohen, Esq., for distribution, on the anniversary of his father's death...	5	5	0
Henry Van den Bergh, Esq. ...	5	5	0
M. Makower, Esq.	5	0	0
Mrs. Henry Merton	5	0	0
In memory of the late Lewis Lazarus, 19th Iyar	5	0	0
L. C. D. Meyer, Esq.	5	0	0
G. Graenichstaedten, Esq., contents of collecting-box	3	9	0
A. H., in memoriam	3	3	0
Frank L Cohen, Esq., In memoriam, 26th June, for distribution	3	3	0
The Wentworth Dwellings Co., Limited	2	2	0
Mrs. S. Lazarus, in lieu of flowers	2	2	0
J. M.	2	2	0
M. B., (per F. Haes, Esq.) ...	1	4	0
M. H. J.	1	1	0
Hermann Rosenheim, Esq. ...	1	1	0
In lieu of a birthday gift to my dear grand-daughter	1	1	0
A. Freedman, Esq....	1	1	0
Messrs. J. E. and A. Van Nierop, in memory of their late father, J. S. Van Nierop (per N. L. D. Zimmer, Esq.)	1	1	0
Mrs. Julius Zossenheim, in memory of her dearly beloved mother	1	1	0
Mrs. I. Gross, for Russian Jews ...	1	1	0
Messrs. Fredenthal and Kahn ...	1	1	0
A Friend (per Rev. I. Samuel) ...	1	0	0
In memoriam (per Mrs. S. I. Joseph)	1	0	0
Barnett Dubowski, Esq.		10	6
Anonymous		10	0
S. Schweinberg, Esq., contents of collecting-box		10	0
Moss I. Davis, Esq....		10	0
V. R. H.		10	0
Z. Cohen, Esq., ann., (per Rev. J. A. Gouldstein)	2	0	0
Percy L. Isaac, Esq., ann	1	1	0
I. Levy, Esq., ann., (per L. Solomon, Esq.)	1	1	0
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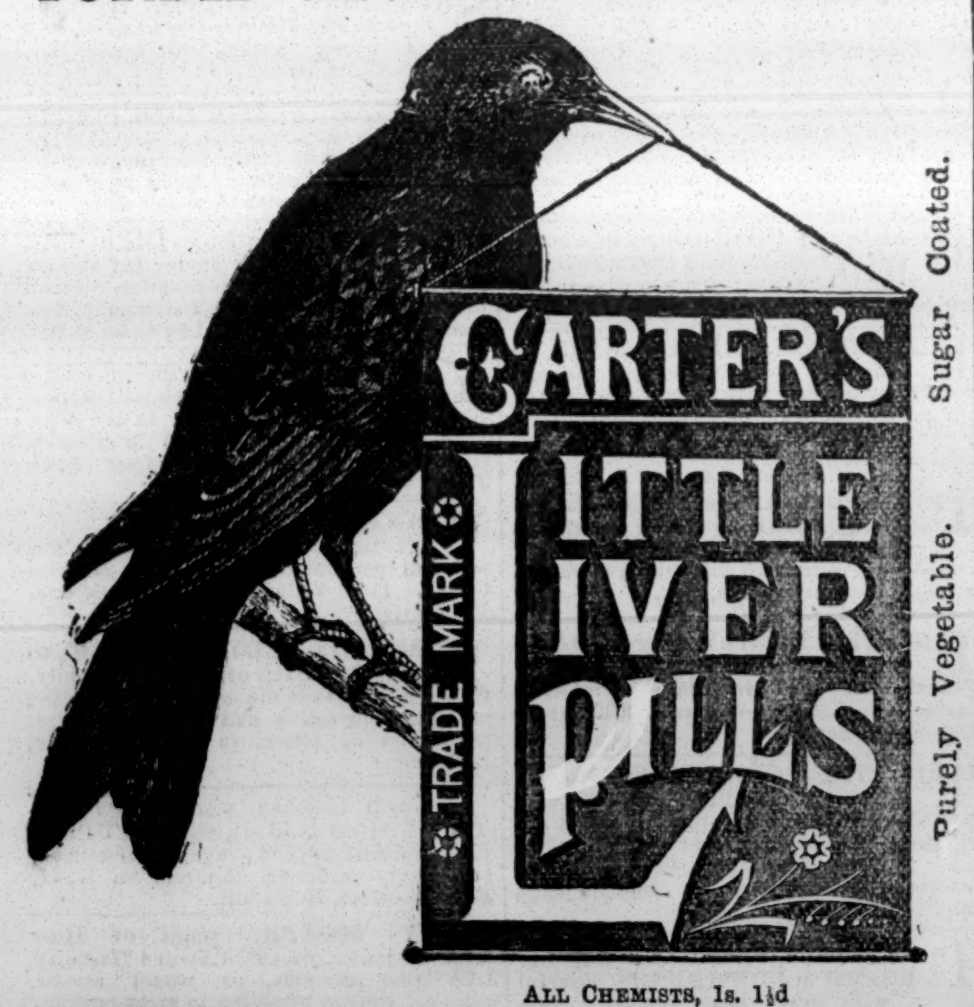

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Calendar for the Week.

Day of Week	Hebrew Date.	Civil Date.	Portion.	Haphtorah.
Fri.	Ellul 17	Sept. 9		
Sat.	18	10	כי תבא Deut. xxvi. 1 to xxix. 9.	Isaiah lx. 1-22.
Sun.	19	11		
Mon.	20	12		
Tues.	21	13		
Wed.	22	14		
Thurs.	23	15		

This day (Friday) Sabbath commences at 6.
Sabbath terminates to-morrow at 7·8.
Friday next, September 16, Sabbath will commence at 5.30.

MEMORABILIA OF MEETINGS FOR THE WEEK.

Sunday, September 11.
Jews' Hospital and Orphan Asylum, Meeting of the House Committee, at the Institution, 3.

NOTES OF THE WEEK.

The ninth Oriental Congress, to give it the title to which it lays claim, has met in London this week with signal success. The members of the Congress included a really representative body of scholars and Orientalists, and there can be no doubt that some genuine public interest has been aroused in the languages and histories of the East. Prof. Max Müller, who presided, re-asserted in an eloquent address his theories regarding the relations between the Aryan and Semitic races, but it must be confessed that the controversy as to the Arabic origin of the Aryans was not very materially advanced. Jewish Orientalists as a whole were well in evidence at the Congress, and several papers were contributed, especially to the Semitic Section over which Prof. W. Robertson Smith presided. An incidental matter of interest to Jews was contained in the address of Prof. Cowell, who presided over the Aryan Section. He drew a parallel and a contrast between the Rabbis of the Talmud and the Hindoo writers and thinkers who compiled the Purva Mimamsa. In both cases there was an aristocracy of learned men, devoted to the interpretation of a sacred text. Prof. Cowell even compared the controversies between the schools of Hillel and Shammai with the continual debates between the followers of Guru Prabhakara and Bhatta Kumarila. He also found a resemblance between the thirteen rules of interpretation of R. Ishmael and the Mimamsa Canon for determining the orders of subordination. But amid all these similarities there might be detected a wide contrast. While the Hindoo Mimamsa were carried on between anonymous disputants, in the Talmud the author of nearly every statement is named. The one is a land of echoes and shadows, the other a battlefield of real combatants. This portion of Prof. Cowell's address was strikingly fresh and noteworthy.

As to the other papers, the *Times* reflected the general interest felt in Prof. Hechler's contribution by printing on Wednesday last a fac-simile of a single leaf of the ancient papyrus manuscript of the Septuagint which has recently come to light. We must wait, however, until the whole of the MS. is published before we can attempt to decide on the critical value of the new text. So far it throws no fresh light whatever on the *origin* of the translation, and it is therefore unnecessary for us to enter once more into the often-told story of the attitude adopted towards it by the Rabbis. We said what we thought necessary on the subject in March last in connection with the remarks made at the Jews' College Literary Society by Mr. A. Kenner and Mr. Alfred L. Cohen. The new MS. may perhaps show a closer parallel to the Hebrew text than the ordinary Septuagint does. Certainly the reading given by Prof. Hechler in Zechariah xii. 10 is rather nearer to the Hebrew than the usual Septuagint version. Prof. Hechler is undoubtedly right in thinking that many discoveries may still be anticipated in Egypt. We are convinced that much of a specifically Jewish interest will yet be unearthed in the land of the Pharaohs, and we hope that the Government will adopt Prof. Hechler's suggestion and will institute a systematic search for buried literary treasures. The chief merit of Oriental Congresses is that such suggestions are ventilated. It may be hoped, too, that every such meeting will be another blow against the spread of anti-Semitism. There seems little room for a hatred of Semites amid so much real interest in Semitic studies.

"Saul hath slain his thousands and David his tens of thousands." Disease and Dread are potent brothers-in-arms, but it is Dread that plays the part of David, though his slain be credited to his more palpably formidable companion. Panic, whether begotten by fire or epidemic, or financial rumour, is, indeed, far more baneful than any real maleficent agent, and there is but little of Oriental exaggeration in the well-known Eastern apologue which makes Fear responsible for nine thousand out of ten thousand victims to Cholera. In these days of hypnotic theorising, it is not difficult to find a scientific basis for this view of the case. Great is suggestion; it kills and (as M. Zola will probably testify of the Miracles of Lourdes) it maketh alive. And Fear—which is the suggestion of evil—is the most contagious of epidemics. That away, the task of the physician were considerably lightened. Our Russian co-religionists have a curious custom of retorting on an epidemic by celebrating a wedding in a cemetery; keeping up a Mark Tapley cheerfulness in the most doleful circumstances. The implied object—to counteract Panic—is obvious; yet we have little doubt but that for the couple who agreed to play the leading parts in the ceremony the other day at Rostov on the Don, the salutary habit had hardened into a superstition. The isolated character of the joyful display, as well as its nature, removes it from the ghastly merry-makings which are not infrequent phenomena in times of pestilence. Plagues may breed saturnalia; and it was a true touch of nature to make—as Boccaccio did in his Decameron—the Black Death the background for the gayest stories in European literature.

An interesting definition has been given of the character and aims of the anti-Semites by the King of Sweden who was lately discussing at Biarritz the relations between political parties in Austria. Naturally the anti-Semites entered into the topic of conversation. "I believe," said his Majesty, "that the anti-Semites have no political aims, and that their propaganda is exclusively socialistic. In reality they divide the world into two camps: the Semites, those who by their industry and the confidence they inspire have amassed wealth, and the anti-Semites, who have nothing and who covet the fortunes which the others have acquired." Of still greater significance is the action of the liberal-minded Sultan of Turkey in stopping the dissemination of anti-Jewish literature. A Greek, formerly residing at Damascus, has for the last two years made Egypt his home, rightly fearing that were he to remain within the jurisdiction of the Turkish government, his numerous attacks on the Jews would at one time or the other meet with well-deserved punishment. In Egypt he edits in the Arabic and French languages vile anti-Jewish pamphlets, copies of which have been scattered broadcast throughout Turkey. This circumstance became known to the Sultan, who immediately gave orders to the Minister of Public Instruction to stop the circulation of the pamphlets in the Empire. His Majesty's rescript to the Minister indicates how strongly he resents the attacks on the Jews. "I was astonished," he writes, "on learning the object of the publications printed in Egypt, and great is my grief that in my dominions there should still be found men of evil minds who incite the Greeks to kill my Jewish subjects by means of writings such as these, wherein they are accused of offences for which there is not the least foundation." The German Emperor has likewise given expression to his disapproval of the anti-Semitic agitation, in promoting an officer who was taunted with being of Jewish descent.

A contributor to the *Frankfurter Zeitung* sends a very interesting and

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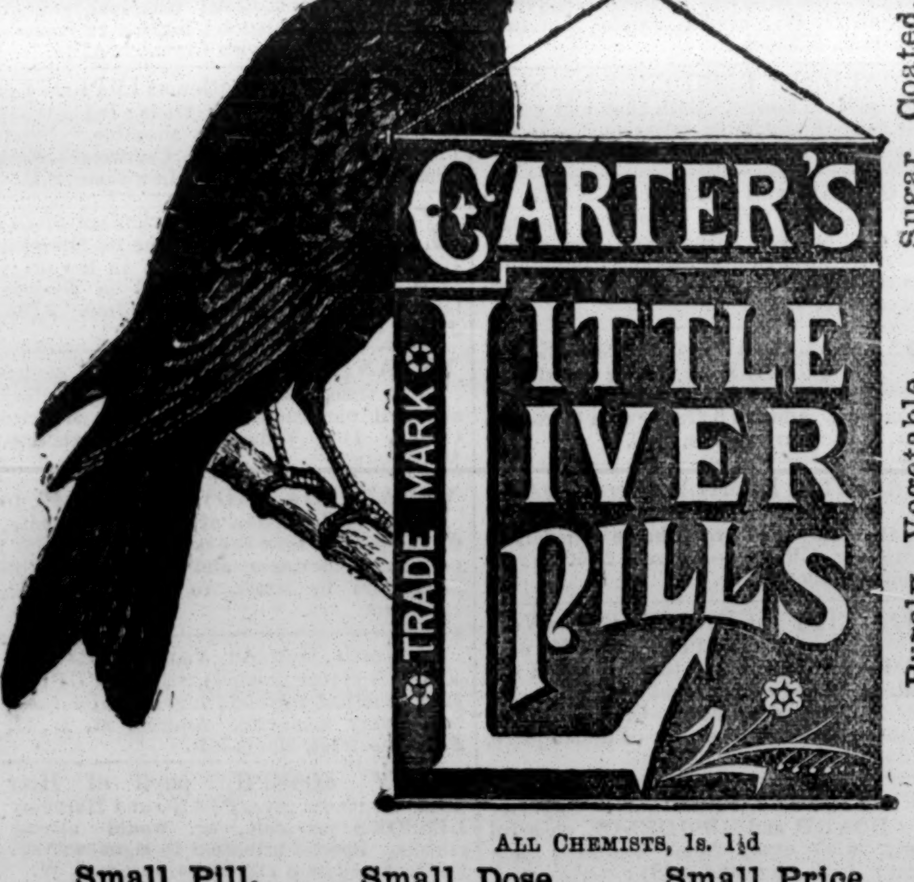

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Calendar for the Week.

Day of Week	Hebrew Date.	Civil Date.	PORTION.	HAPHTORAH.
Fri.	Ellul 17	Sept. 9	כי תבא	
Sat.	18	10	Deut. xxvi. 1 to xxix. 9.	Isaiah lx. 1-22.
Sun.	19	11		
Mon.	20	12		
Tues.	21	13		
Wed.	22	14		
Thurs.	23	15		

This day (Friday) Sabbath commences at 6.
Sabbath terminates to-morrow at 7·8.
Friday next, September 16, Sabbath will commence at 5.30.

MEMORABILIA OF MEETINGS FOR THE WEEK.

SUNDAY, SEPTEMBER 11.
Jews' Hospital and Orphan Asylum, Meeting of the House Committee, at the Institution, 3.

NOTES OF THE WEEK.

The ninth Oriental Congress, to give it the title to which it lays claim, has met in London this week with signal success. The members of the Congress included a really representative body of scholars and Orientalists, and there can be no doubt that some genuine public interest has been aroused in the languages and histories of the East. Prof. Max Müller, who presided, re-asserted in an eloquent address his theories regarding the relations between the Aryan and Semitic races, but it must be confessed that the controversy as to the Arabic origin of the Aryans was not very materially advanced. Jewish Orientalists as a whole were well in evidence at the Congress, and several papers were contributed, especially to the Semitic Section over which Prof. W. Robertson Smith presided. An incidental matter of interest to Jews was contained in the address of Prof. Cowell, who presided over the Aryan Section. He drew a parallel and a contrast between the Rabbis of the Talmud and the Hindoo writers and thinkers who compiled the Purva Mimamsa. In both cases there was an aristocracy of learned men, devoted to the interpretation of a sacred text. Prof. Cowell even compared the controversies between the schools of Hillel and Shammai with the continual debates between the followers of Guru Prabhakara and Bhatta Kumarila. He also found a resemblance between the thirteen rules of interpretation of R. Ishmael and the Mimamsa Canon for determining the orders of subordination. But amid all these similarities there might be detected a wide contrast. While the Hindoo Mimamsa were carried on between anonymous disputants, in the Talmud the author of nearly every statement is named. The one is a land of echoes and shadows, the other a battlefield of real combatants. This portion of Prof. Cowell's address was strikingly fresh and noteworthy.

As to the other papers, the *Times* reflected the general interest felt in Prof. Hechler's contribution by printing on Wednesday last a fac-simile of a single leaf of the ancient papyrus manuscript of the Septuagint which has recently come to light. We must wait, however, until the whole of the MS. is published before we can attempt to decide on the critical value of the new text. So far it throws no fresh light whatever on the *origin* of the translation, and it is therefore unnecessary for us to enter once more into the often-told story of the attitude adopted towards it by the Rabbis. We said what we thought necessary on the subject in March last in connection with the remarks made at the Jews' College Literary Society by Mr. A. Kenner and Mr. Alfred L. Cohen. The new MS. may perhaps show a closer parallel to the Hebrew text than the ordinary Septuagint does. Certainly the reading given by Prof. Hechler in Zechariah xii. 10 is rather nearer to the Hebrew than the usual Septuagint version. Prof. Hechler is undoubtedly right in thinking that many discoveries may still be anticipated in Egypt. We are convinced that much of a specifically Jewish interest will yet be unearthed in the land of the Pharaohs, and we hope that the Government will adopt Prof. Hechler's suggestion and will institute a systematic search for buried literary treasures. The chief merit of Oriental Congresses is that such suggestions are ventilated. It may be hoped, too, that every such meeting will be another blow against the spread of anti-Semitism. There seems little room for a hatred of Semites amid so much real interest in Semitic studies.

"Saul hath slain his thousands and David his tens of thousands." Disease and Dread are potent brothers-in-arms, but it is Dread that plays the part of David, though his slain be credited to his more palpably formidable companion. Panic, whether begotten by fire or epidemic, or financial rumour, is, indeed, far more baneful than any real maleficent agent, and there is but little of Oriental exaggeration in the well-known Eastern apologue which makes Fear responsible for nine thousand out of ten thousand victims to Cholera. In these days of hypnotic theorising, it is not difficult to find a scientific basis for this view of the case. Great is suggestion; it kills and (as M. Zola will probably testify of the Miracles of Lourdes) it maketh alive. And Fear—which is the suggestion of evil—is the most contagious of epidemics. That away, the task of the physician were considerably lightened. Our Russian co-religionists have a curious custom of retorting on an epidemic by celebrating a wedding in a cemetery; keeping up a Mark Tapley cheerfulness in the most doleful circumstances. The implied object—to counteract Panic—is obvious; yet we have little doubt but that for the couple who agreed to play the leading parts in the ceremony the other day at Rostov on the Don, the salutary habit had hardened into a superstition. The isolated character of the joyful display, as well as its nature, removes it from the ghastly merry-makings which are not infrequent phenomena in times of pestilence. Plagues may breed saturnalia; and it was a true touch of nature to make—as Boccaccio did in his Decameron—the Black Death the background for the gayest stories in European literature.

An interesting definition has been given of the character and aims of the anti-Semites by the King of Sweden who was lately discussing at Biarritz the relations between political parties in Austria. Naturally the anti-Semites entered into the topic of conversation. "I believe," said his Majesty, "that the anti-Semites have no political aims, and that their propaganda is exclusively socialistic. In reality they divide the world into two camps: the Semites, those who by their industry and the confidence they inspire have amassed wealth, and the anti-Semites, who have nothing and who covet the fortunes which the others have acquired." Of still greater significance is the action of the liberal-minded Sultan of Turkey in stopping the dissemination of anti-Jewish literature. A Greek, formerly residing at Damascus, has for the last two years made Egypt his home, rightly fearing that were he to remain within the jurisdiction of the Turkish government, his numerous attacks on the Jews would at one time or the other meet with well-deserved punishment. In Egypt he edits in the Arabic and French languages vile anti-Jewish pamphlets, copies of which have been scattered broadcast throughout Turkey. This circumstance became known to the Sultan, who immediately gave orders to the Minister of Public Instruction to stop the circulation of the pamphlets in the Empire. His Majesty's rescript to the Minister indicates how strongly he resents the attacks on the Jews. "I was astonished," he writes, "on learning the object of the publications printed in Egypt, and great is my grief that in my dominions there should still be found men of evil minds who incite the Greeks to kill my Jewish subjects by means of writings such as these, wherein they are accused of offences for which there is not the least foundation." The German Emperor has likewise given expression to his disapproval of the anti-Semitic agitation, in promoting an officer who was taunted with being of Jewish descent.

A contributor to the *Frankfurter Zeitung* sends a very interesting and

able paper on Kosciusko, the great Polish patriot. In the course of his remarks he refers to the general kindness and geniality of the great soldier, and dwells at some length on his all-embracing toleration. Indeed, he did not recognise so debasing a word, but looked upon all men as brethren, whether they agreed with him in faith or not. "Let each man worship after his manner (he said), for no religion excludes freedom." It is worthy of particular note that he permitted Colonel Jasilowitz to organise a regiment of Jewish soldiers, and it was reported of them that they showed great bravery at the storming of Prague. It is the same story everywhere, Jews have always been patriotic to any State that treated them like men, and loyal even to their oppressors.

However opinions may differ as to the necessity for the continued existence of the *Chevras*, there cannot be any doubt that it is of advantage that the members should meet for prayer in better hygienic surroundings than the small overcrowded room which usually constitutes the *Shool* of the East End *Chevra*. It is to this branch of reform that the Federation of Synagogues has for some time devoted considerable energy, and on Sunday last another synagogue was added to those which have been removed from unsuitable rooms to more congenial and desirable surroundings. The circumstances connected with the opening of the new Vine Court Synagogue are somewhat unique. Formerly the "Kowno Chevra" met for worship in a small room over a stable in Cock Hill, Middlesex Street, and on inspection by the Honorary Architect of the Federation, Mr. Lewis Solomon, the premises were condemned. The members obtained a lease of the hall formerly occupied by the Netherlands Choral Society in Vine Court, Whitechapel, and the alterations have almost entirely been personally carried out by members of the synagogue with the result that they now have a building capable of seating upwards of three hundred worshippers,—male and female. The entire cost of the alterations amounted to less than £300, and with the assistance afforded by the Federation of Synagogues the members take possession of their new building without any appeal to the community, and, notwithstanding this unusual circumstance, free from debt. The policy of the Federation of Synagogues in bringing about amalgamation between existing *Chevras*, in assisting those who require help to secure more suitable places of worship and to improve their synagogues generally, can be productive only of beneficial results.

One of those hard cases which the law seems expressly contrived to manufacture, has recently come under our notice. A Jew abandons his wife, and casts upon her the burden of maintaining their two children—boys of tender age. Accidentally meeting him afterwards in the street the wife begs him to relieve her of a pecuniary responsibility which she is unable to discharge. The man accordingly takes the two boys away, and subsequently the wife learns that he has placed one of them in the Home for Jewish Converts in Palestine Place. Her application for permission to see the child is refused by the authorities of that institution, and the poor woman has now to reconcile herself to the prospect of her son being brought up in an alien religion and of his being estranged from her, by an unnatural separation, not only in faith but in feeling. Unfortunately, the husband, reprehensible as his conduct is from the point of view of morals, is entirely within his right from the legal point of view. The law regards the father as the custodian of his children, and in applying this principle in a hard-and-fast manner is often responsible for much cruelty. Whether the Palestine Place people are equally within their right in refusing the mother access to her child is a point about which we are not so clear. But there is no question that an application to the Court on the part of the poor woman to recover custody of the children who have been thus filched from her, would be incontinently dismissed. The principle of the law is doubtless sound enough; but there are times when some discretion ought to be allowed to the Judge in applying it. Certainly the case upon which we have been commenting seems to be an illustration. No doubt a mother might conceivably commit the act which in this instance has been done by the father; and to say that the mother should always be the legal custodian of the children might be productive of as many evils as result from the law in its present state. What is needed is such discretionary power as shall admit of the Court taking the special circumstances of each case into consideration in deciding as to which parent should be entrusted with the custody of the children, having regard to their interests.

In his preface to the "Speeches and Addresses" of his father, the late Archbishop of York, Mr. Charles Magee tells a suggestive story about the treatment meted out to that eminent prelate by the anti-vivisectionists. The Archbishop, with his usual courage, spoke in the House of Lords against Lord Shaftesbury's proposal to prohibit vivisection. He would have permitted it, as long as it was under Government control, and conducted with the aid of anæsthetics. The result was that Dr. Magee was "violently attacked and abused." The enmity he thus incurred assumed in one instance a most remarkable phase. While the Archbishop was suffering from a painful and apparently fatal malady, he received a letter in which the writer said, "Thank God, you are now suffering some of the torments to which you would have devoted dumb animals, and will shortly, with God's mercy, suffer still greater ones." The incident aptly illustrates the temper of too many ardent anti-vivisectionists. They are too merciful to be just. Their sympathies for the brute blind them to the rights of humanity. This ardent champion of dumb animals might have been forgiven if his ardour had been less keen, had he only been less unfeeling to his fellow-man. *Les extrêmes se touchent*, and an excess of pity often breeds positive cruelty. But then what is the anguish of an Archbishop compared with the painless death of a rabbit killed in the hope of saving thousands of useful human lives? It is because it dreads this paradox that Judaism has adopted its characteristic attitude towards the brute creation. Purposeless cruelty to animals it sternly reprobates. But it permits their slaughter, even for experimental purposes, provided it is done humanely. Still higher than the life of the brute does it place the lives and the happiness of men.

Mr. Andrew Lang has a playful hit, in this month's *Longman's Magazine*, at German methods of literary criticism. A learned and brilliant critic has shown his "terrible learning" by explaining that the *Odyssey* is but a patch-work by an unknown editor about 650 B.C. Mr. Lang improves the occasion of this up-to-date theory by inventing for us a parallel instance:—

The arguments for this bold and revolutionary theory are worthy of the topic. It would not entertain the general reader if, suppose, in a future age, long after our day, *Ivanhoe* comes into the hands of a German, a child of the Higher Criticism. He would treat it thus:—"That *Ivanhoe* for a solid one-play romance by a single poet is to be accepted will man no longer maintain. Rather is it the patchwork of a redactor, who has before him several older sagas. The kernel of *Ivanhoe* is an Old English saga borrowed from the Return of Odysseus. That Ireland also such a saga had, in national-wise bedraped, is not to be denied. [An English translation of the Irish *Odyssey* is published by Mr. Nutt.] Also England shall such a saga have had; of this no doubtful traces remain in the *Ivanhoe* saga as we possess it. The kernel is the Return of Ivanhoe (Odysseus) from the wars in the Orient. Naturally has Jerusalem of Ilios the place taken. In the oldest Return was Ivanhoe no bachelor; clearly he was the husband of Rowena, the Faithful Wife, a character from the general stock of *Märchen* out-taken. When now Ivanhoe is returned, he is in the disguise of a beggar ('palmer') beshrouded. Odysseus-like, he has a Faithful Swineherd, Gurth (Eumæus): in the Gurthish hound, Fang, may one well an echo of Argus recognise. The character of the neatherd fails, or, more truly, is by a late botcher disguised as Wamba, the jester. The Faithful Wife (Rowena) is by wooers beset; such are De Bracy, the Templar, Front de Bœuf. In the original Return was Ivanhoe by his wife with sore difficulty recognised. Then shall he attack the wooers in his own house. Later shall this by the chivalrous romancers be overset; Ivanhoe shall in the hall of the wooers be captive. Him shall the Faithful Swineherd, with English comrades, rescue. Clearly stand out the anachronisms of the late expander. Robin Hood (Locksley) is a hero of the time of Edward II. Hereon see Child's epoch-making book, *The English and Scottish Ballads*. Herein has the expander erred, the weak-head Richard I. has interwoven right unendurably. Ivanhoe shall now, as the chivalrous spirit prompts, be Rowena's lover, no longer her husband. Much later, in an age when the Hebrews were, for their sufferings in Russia, by the people pitied, has one the Rebecca and Isaac of York episode not unskilfully interwoven. Earlier than the later *Judenhetze* can this nowise be. Older than the Ivannoish Nostos (Return) is the Song of Ursula, at the burning of the Wooers' castle. Ursula, not to the Christian God, but to Woden and Zernebock, cries aloud. Here have we a before-the-English-invasion-of-Britain song undeniably to recognise: right probably under Sclavonic influence composed. Zernibog is a God of the Sclavs, of the English never. Well has Freeman in his *Norman Conquest* this remark, but the necessary conclusion has he not drawn. The Ursulasian song, then, is an old-of-the-English-of-the-continent *Dichtung* into the later, not-before-the-Crusades-romance inshoved. For a late interpolation bit theof the dead Athelstane resuscitation episode is to be recognised. Never is this of the old poet, nor even of the younger expander, an invention. That some one redacted all, in a late pedantic age, an introduction and very unscientific notes in-shoving, man rightly has perceived. The *Ivanhoe* Saga, then, its ground elements, its expansion, perversion, and interpolations, now rightly for a patchwork on the *Nostos* (Return) of Odysseus is to be recognised. Shall men the old collective name 'Scott' mention and to tradition appeal, we must answer that 'Scott' for but a national name for the mythical composer of all old Scotch poems and romances, even as Homer for the Greeks, long ago has by criticism been explained." That would be the humour of it. The German critic of the *Odyssey* dedicates his collection of mares' nests to Wellhausen, the critic of the Old Testament. Are we to begin to suspect that Old Testament criticism is on the same level as that of the ingenious dissection of *Ivanhoe*? This were shocking indeed to serious souls.

There is a curious passage in Coleridge's Table Talk which seems to show that our deficiencies in Congregational Singing have not passed unnoted. Says the Poet: "I exceedingly regret that our Church pays so little attention to the subject of Congregational Singing. See how it is! In that particular part of the public worship in which, more than in all the rest, the common people might and ought to join—which, by its association with music, is meant to give a fitting vent and expression to the emotions—is that part we all sing as Jews!" However, on examination, the Poet's complaint turns out to refer, not to the method of vocal worship, but to the subject-matter. He laments, in effect, that the Christian Churchman sings the same songs as the Jew, with nothing to mark the specific difference of doctrine. To us Jews, of course, the fact that our Psalms play so large a part in the Christian liturgy is a matter for congratulation, not regret. But Coleridge hits the heart of the difficulty for "cultured" Jews well as for respectable Churchmen, when he goes on to point out that the secret of Wesley's and Whitfield's influence lay largely in their attention to the musical element. "It is the hearty Congregational Singing," he says, "which keeps the humbler Methodists together." We, with General Booth in our midst, and Moody and Sankey in our memory, need no evidence on this point, and anyone, who during the coming holidays will look in at a *Chevra* Service, will discover how even in Judaism spiritual fervour is bound up with unchecked freedom of its physical expression. After all it is fervour, not artistic excellence, that the Synagogue exists to generate, and if we are driven to make a choice between the two, it is not the fervour which we should sacrifice. The artistic excellence may be left to take care of itself.

THE GERMAN EMPEROR ON THE ANTI-SEMITIC AGITATION.

:o:

The German Emperor has lately expressed in an unmistakable manner his disapproval of the anti-Semitic agitation in Germany. The Berlin Correspondent of the *Daily News* says that certain articles in the anti-Semitic Press, attacking Lieut.-Colonel von Mossner on account of his descent from Israelite ancestors, were laid before the Emperor. In consequence the Emperor promoted the Jewish officer to be his aide-de-camp, assuring him at the same time that he deeply regretted the existence of a religious and political hatred in Germany which regarded nothing as sacred as long as it could give vent to a morbid delight in slander.

The Late Chief Rabbi Hirschell.—The Rev. Joseph Kohn-Zedek informs us that on the 19th of November next, fifty years will have passed since the burial of the late Chief Rabbi Hirschell. As the day falls on a Sabbath, he suggests that some notice should be taken of the anniversary in the Synagogue pulpits. Mr. Kohn-Zedek, who is engaged on a history of Chief Rabbi Hirschell and his family, states that the reason, which is not generally known, why his father Rabbi Hirsch Löbl left England and returned to Halberstadt was owing to a warning of the doctors that the English climate was dangerous to the health of his first wife, Golda, daughter of R. David Tevele Cohen, who in her confinement had a severe attack of puerperal fever.

CORRESPONDENCE.

THE RUSSO-JEWISH IMMIGRATION.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I notice a letter in your number of last week signed by "An Interested Looker On" referring to the conduct of the Russo-Jewish Committee.

In reply I have to inform him that the Russo-Jewish Committee, the Board of Guardians, and the Poor Jews' Shelter, do of course work together in complete accord, and have not waited for his suggestion to harmonize their action.

Only last Wednesday there was a conference between the President of the Shelter, the President of the Board of Guardians, the Chairman of the Russo-Jewish Committee and one or two other gentlemen.

With regard to Mr. Lewis Levy's letter on the subject of his report upon his visit to Canada, I have to say that that report, when brought up by Dr. Adler, was naturally considered confidentially. If Mr. Levy will communicate with the Secretary he will obtain any further information he may require.

Yours obediently,

Julian Goldsmid.

105, Piccadilly, W.

JEWS IN IRELAND.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—The paragraph in the *Jewish Chronicle* about Jewish relations with Ireland by Mr. Joseph Jacobs is of particular interest in connection with the researches for some time going on as to ancient Irish scholarship. The Irish monks studied Latin much, and lately it has been shown that they were students of Greek, and to some extent of Hebrew, with the alphabet of which they were conversant. This is shown in glosses on the Bible, which have been discovered. Besides their pilgrimages to Rome they were great missionaries, and Irish Saints and Bishops were connected with Germany and many other parts of the Continent. This is why the scraps of Irish notes and glosses are now being found in remote libraries. The Irish, therefore, knew the Jews well enough. Among the matters of conjecture, it may be suggested that the Jews were sent on a political mission instead of Normans, as the Normans might have been in bad odour in Ireland on account of the long war between the Irish and the Danish kings in Ireland.

Yours obediently,

Hyde Clarke.

JEWS AND THE ARMY.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—The admirable letter of the Rev. S. Singer, which you published last week, most forcibly puts forward ample arguments on a subject that had been lately occuping much of my thought. Having been recently requested to undertake the spiritual charge of Jewish soldiers at the central military station of Aldershot, some small difficulties in the way of official recognition have come up which will probably necessitate reference to the War Office. These slight difficulties arise mainly from the fewness of the Jews who have hitherto claimed their right to be classified as such among the various religious denominations, officially recognised in our Army.

The declaration of their faith by our soldiers is not always a satisfactory proceeding, as not every recruit is so earnest in religious matters as that well-known figure in military life, the zealous corporal who parades himself and a solitary private with almost the importance of a whole army corps, and after scrupulously inspecting his forces, marches off with punctilious propriety to his own peculiar little Bethel. As a fact the young soldier with hazy notions as to his particular native sect, opts as a matter of course for the all-embracing National Church. Naturally no Jewish lad would be in a haze as to his faith, but a confusion seems very prevalent concerning the right of a Jew to declare his religion in the British Army. Until quite recently, the Queen's Regulations gave no authority for the classification of a man as a "Jew," so that the mere handful of Israelites then in the Service either were classified as "Church of England" or lumped together with the "other Protestants." Now, however, the designation "Jew" ranks with "Wesleyan" or "Roman Catholic"; a fact which cannot be made too widely known, as it implies the recognition of the Jew's spiritual rights.

Mr. Singer has so wisely and so well answered the religious doubts of his interrogator, that little remains to be said in that particular direction. Yet one cannot help ejaculating, "Would that the every-day young Jew kept Sabbath and observed the dietary laws only as faithfully as the Jewish soldier is able to do!" When a majority of Jewish young men in London ignore all claims of business on the Sabbath, or are careful to avoid *trifa* food, I shall believe that religious scruples keep the proportion of Jews in the ranks so disgracefully low as it still is—but not till then. Considering the total population of the United Kingdom, and the number of Jews therein residing, one finds that the proportionate strength of the soldiers of our faith should be 420 men serving at one time. The returns on the 1st January showed the *declared* Jews to be but 19 all told! Even if we include another 19 as undeclared Jews, the proportion is still less than one-tenth of what it ought to be! It cannot fairly be claimed that this condition of things is mainly due to religious scruples. The Jewish soldier can readily claim leave to go home for Passover or the High Festivals, should no exigency of the Service prevent. Such a thing as an exchange with another man to Sunday when fatigue-work falls due on Saturday, has not been unheard of. And if *kosher* food prove the chief difficulty, one cannot doubt that that could be overcome with ease were there a fair number of Jews to serve together in the same corps, for in Her Majesty's Indian Army it has been possible to pay scrupulous respect to the Sepoy's caste and religious restrictions in dietary matters. Yet whatever steps be taken or be possible, while our youths are so numerously the children of Russian parents, the manly patriotism of military service in a voluntary army will too infrequently make itself apparent in the face of reminiscences of an unwilling conscript's hardships magnified by the anti-semitism of brutal superiors. And even where such reminiscences cannot be conjured up, the fact is too frequently emphasised that the Army is not one of the "paying" professions. Each Jew, therefore, who nevertheless joins it, fights the good fight against the demoralisations resulting from centuries of contumely, from which we are not yet entirely rid. Each Jew, too, who by submitting himself to an ennobling discipline, does his share to bring back the ancient personal majesty and manliness of the Israelite, is doing a duty to his Race—and that, after all, is an essential feature of his Religion. As for patriotism, the man who prepares himself to die willingly for his country, prepares himself to live well for it also. And if he be a British Jew, the blood of the heroes who followed Maccabæus, if it have been not entirely attenuated out of his veins, will make him feel that it is an honour to a man to give his whole self for the defence of a realm where a Jew is free among the freest.

But without soaring into the clouds, it is clear that the young Jew cannot do ill who devotes a few adventurous years to serving himself while serving his country, especially when his religious feelings are so carefully safeguarded as the Regulations now in force insist they shall be. I gladly welcome the responsibility of caring for the spiritual needs of coreligionists stationed at our greatest camp, and can assure young men who enlist that means will be sought to keep constant touch between them and their civilian brethren, and to lend them all the support which is already assured to men of other denominations so much more largely represented under the British Flag.

Yours obediently,

Francis L. Cohen.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I am sure that a large number of your readers must, like myself, be greatly surprised at the views promulgated by Mr. Singer respecting the enlistment of Jews in the Army and published in last week's *Jewish Chronicle.*

I should like to know how Mr. Singer can possibly reconcile his statements with the fourth commandment, which strictly enjoins us to remember to keep the Sabbath day holy. Mr. Singer must know that business men are also soldiers, the only difference being that they do not use the same kind of weapons with which to do battle through life.

Now, if he concedes that it is not wrong for a uniformed gentleman to have these prerogatives—then it surely cannot be wrong for a business man or traveller to pursue his avocation on the Sabbath day, or to patronise places where meals prepared according to the Jewish custom are not always to be had. What is right for the one, must be also right for the other.

There would be pardonable excuse for Mr. Singer's strong advocacy on this point, if the army were wanting recruits; but as this is not the case at present, I, for one, fail to see the utility of our Jewish young men engaging themselves to duties, which allow little or no chance of observing the sanctity of the Sabbath day.

I fear I have already occupied too much of your space, though I cannot conclude without suggesting to those young men who desire to join the ranks, to do so on one condition, viz., that Mr. Singer be colonel of their regiment so that he might lead them bodily as well as spiritually.

Yours obediently,

J. Machtoll.

Highbury: September 6th, 1892.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I notice in your last week's issue that the Rev. Mr. Singer in his letter says it is only just that the Jews should become soldiers. Allow me to observe as one who was in the service for nine years (four of which I served as a non-commissioned officer) that I was known as a Jew and was always treated with respect, and I may say that I never had a difficulty in getting leave where the exigencies of the services permitted. I have met men of other Regiments of our persuasion, and I know one particular friend, now out in India in a very good position in a Cavalry Regiment.

While serving in Aldershot it appears in divisional order every week that Commanding Officers of Regiments should facilitate the attendance of Jewish soldiers at their place of worship on Saturday. It is also a general order throughout the army, that Jewish soldiers should have leave during the different holidays. I have heard it said by many people that Jews do not make good soldiers. I should like to say in answer to those people, let them look to Lieut.-Col. Goldsmid, an officer of whom we well might be proud, for he is a Staff Officer, and has occupied a very prominent position. I have seen Jewish soldiers serving in Egypt. I took part in the Nile Expedition, was present at Abu Klea and other engagements, and have decorations for such service.

I should like to say that in my opinion a lot of young fellows would find good chances for themselves if they joined the service.

I think the time has arrived when the Jewish people should awaken to the fact that we are living in a country where we receive all privileges and we at least in return should send men to serve the country.

In conclusion, I hope I have shown that there is every chance for a Jew to get on in the Queen's service.

Yours obediently,

W. Cohen,

(Late) 5th Royal Irish Lancers.

Jewish Working Men's Club,
Great Alie Street, Sept. 6th, 1892.

A CHORAL SOCIETY IN THE EAST END.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—In reference to the suggestion made in your last week's issue by Mr. Weinstein of forming a Choral Society in the East End of London, I should like to inform him that such a society has already been in existence four years. I refer to the Hebrew Choral Association, which holds its practices at the Gates of Hope Schoolroom, Heneage Lane, on Monday and Wednesday evenings. Although this society once numbered over 50 members, I regret that its numbers have been diminishing, and assure Mr. Weinstein that if he is able to bring us any new recruits they will be heartily welcomed—but they must come for choral and not for social purposes. The Association is not holding any practices just at present, but will resume work after the Holydays.

I shall be pleased to give your correspondent any further information he may desire if he will communicate with me privately.

Yours obediently,

C. A. Mocatta,

President H. C. A.

49, Hamilton Terrace, N.W.,

"HOME AND HOSPITAL FOR JEWISH INCURABLES."

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—In your "Notes of the Week" in last issue with reference to this institution you say, "but to sanction a 'turn out' of the 'Sons of Phœnix,' with all their 'regalia' and with the novel and sensational adjuncts of bedsteads supporting 'incurables' watched over by nurses in uniform as a means of augmenting the funds of the Home, is a different matter altogether."

Permit me to point out that, unintentionally, I am sure, you do the managers of this Home a gross injustice, as never for a moment would they dream of utilizing their poor helpless sufferers as a means of advertizing the institution.

Yours obediently,

M. Barnett, Hon. Sec.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Seeing that your correspondent "Discretion" has not been answered by the Committee of The Sons of Phœnix, I take the liberty (being one of the Committee), to answer him. I should like to explain to "Discretion" that we are a body of working men, appointed from various lodges to form a committee for doing good in any shape to any institution in need of our support. We give all our spare time, besides various trifles (not worthy of notice) gratis, and we get snubbed, discouraged, and I may say scorned, from those who evidently have not a spark of charity in them, who not only have their own ideas, but try to force them on others.

Because a friendly and benevolent society, consisting alike of Jews an

Christians, try to do good, there are people who wish to discourage and hinder them. I should think they ought to be pleased to know that Christians sympathise with their Jewish brethren. "Discretion" has used great indiscretion in trying to discourage us, but I am more encouraged than before, and I hope with all my heart that we shall have a greater success in our next effort to benefit the above institution. We intend making this an annual affair unless unforeseen circumstances hinder us. Taking all into consideration, what harm can we do?

Yours obediently,
N. Magnus.

46, Wellclose Square, St. George's, E.

GOOD FOR EVIL.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Russia has been visited with famine and cholera. An appeal was made to the benevolent to come to the rescue of the starving Russian peasantry. The Russian Jews, or rather those of them who can still afford to do so, have hastened to unstring their purse in help of their fellow-Christians. There were also peasants of the Mosaic faith in Russia, I mean the Jewish agriculturists in the South of Russia, who felt the terrible consequences of the crop failure, but these were forgotten, as not being Christians, and no assistance was given them although they appealed for it. There were other Jews who, although not agriculturists by calling, were on the brink of starvation. They were the Jewish working men and clerks in the Odessa Docks. The export of cereals having been prohibited in Russia, Odessa, the so-called Granary of Europe, had nothing else to offer to a large class of both Jews and Christians, who are connected with the grain shipping at the docks. Two commissions were formed, one by Jews for Jews, and another by Christians for Christians, to collect subscriptions for the respective assistance of their fellow-sufferers. The returns of these two commissions are now published. The Jewish commission collected from Jews for Jews 53,261 roubles. The Christian commission collected the great total of 1,342 roubles. The contributors were not exclusively Christians, still less orthodox Christians. The greater part consisted of foreign Christians and Caraites. The latter, who are considered by the Russian legislator as the true Jews and who, therefore, are in the full enjoyment of civil and political rights, have seized the opportunity to thus handsomely acknowledge the favours largely extended to them by the Russian Government by contributing a few hundred roubles to the fund. The Greek merchants, the Rallis, the Rodocanochis, the Mavrocordatos and scores of other well-known corn exporters of Odessa who have made and are still making fortunes in exporting grain to Great Britain and other countries are conspicuous in the subscriptions list by their absence. While speaking of the Greeks I cannot help mentioning an episode from Odessa's municipal life. It was in 1866 or there about. The municipality of Odessa had resolved to establish a national school for poor children. The local rates not allowing of such an expenditure it was decided to collect private contributions. Two councillors of the Christian faith were appointed collectors. They first called on the late Mr. Leon Ephrussi, head of the well-known firm of that name, who subscribed 10,000 roubles. This was a really princely donation, never expected and certainly never heard of in Odessa before. Encouraged by it, they paid their next visit to Mr. Ralli, a gentleman worth, at that time, some fifteen million roubles. While taking the subscription list to enter his donation he noticed Mr. Ephrussi's donation and—coolly returned the list without subscribing anything. Asked for an explanation he said, that had they called first on him he would have subscribed 200 roubles, but after seeing a subscription of 10,000 roubles he would feel ashamed to contribute 200 roubles and, therefore, he would contribute nothing at all. But to return to the object of my letter. The Odessa Jews, in returning good for evil, have gone a step further. They have established free tea houses in various points of Odessa for the poor without distinction of faith. In connection with the distribution of help in money and in kind it is only right to commemorate the names of Mr. Raphael Chari, Mr. Leon Perelmann and Mr. Moses Fischerovich, who have devoted their money, time and energy to help their starving fellow creatures. They are all Town Councillors, but neither Christian nor Jewish ratepayers will have an opportunity to cast their votes for them at the next municipal elections, this being prohibited by the recently revised Municipal Laws.

The famine has not quite left Russia, while the Asiatic cholera has settled down in the vast empire of the white Czar. Russia stands in great need of medical help. There being a scarcity of doctors, medical students even are despatched to places affected by the epidemic. But the authorities are averse to appointing doctors of the Jewish persuasion as sanitary officers. Of course, it is only the authorities of Kieff, but the fact is sufficient, for Kieff is the cradle of Russian Christianity, "the mother of Russian towns," and a university town into the bargain. How do the Jews repay for that? Why, Doctor Idelson, a native of Kowno, will tell you how. He went to Nijni-Novgorod to combat the cholera; he dared the evil, and succumbed to it. General Baranoff honoured his heroic death by attending his funeral. The governor of Nijni-Novgorod acknowledges heroic deeds after the hero is no more. There is something more threatening Nijni-Novgorod than the cholera. It is the famous fair of that town. It has been dying since 1890, from the time the Russian police has been set upon Jewish visitors. In that year the results of the fair have been officially acknowledged to be bad; in 1891, when 163 Jewish merchants were expelled from the fair, the results were even worse, while at present the fair has been honoured by a visit from the cholera. . . . But this would not stop the Jews from returning good for evil. In Taganrog, it is thus the Jews offer assistance to the Christian population: They have opened in the synagogue yard a free tea house for every caller, without distinction of religion. They also distribute hot water, iced water, and ice. Committees have been formed in three points of the city for giving assistance to the cholera-stricken. Each committee has a surgery, a supply of carbolic acid and chloride of lime, and has four attendants. When a case is reported, one of the attendants runs for a doctor, while the others, fetching a box of medicine and disinfectants, hasten to the place of illness. The doctor's attendance is paid for by the Jewish community. For each visit the doctor's pay is one rouble. In Rostov on the Don the Jews have also opened a free tea house which is frequented daily by over nine hundred persons. Two-thirds of these visitors are Christians.

Yes, Sir, the Jews are returning good for evil.

Yours obediently,
I. M. Trachtenberg.

THE SHECHITA BOARD AND THE MACHZIKÉ HADASS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—The eloquent condemnation of the Machziké Hadass, made in your issue of the 26th August by Mr. Montagu has induced me to write the following few lines in the hope that they may be inserted in your valuable calumns.

Mr. Montagu complains that the Board of Shechita is considered too orthodox by one side, but is silent on the point as to *who* considers the Shechita Board too orthodox. I take it to be the Ecclesiastical Authorities, as the Board of Shechita has made some little improvement lately in regard to the sealing of poultry, which the Ecclesiastical Authorities have always refused with obstinacy.

The "other side" which does not consider the Board of Shechita orthodox enough is, I presume, the Machziké Hadass. I therefore wish to give the President and the public at large one reason which I think ought to convince every right-minded and orthodox Jew.

It is an established fact that throughout England and more especially in London, immediately an animal is killed the carcase is washed with hot and sometimes boiling water, and then smeared with *trifa fat*. This is a fact which cannot be denied. We have sufficient evidence to prove this, and will do so to anybody who desires it. I may therefore forgive those butchers who think it unnecessary to porge the meat or to water it after three days, as the meat is already trifa before they receive it into their shops. Not only is every orthodox Jew forbidden to eat of such meat, but not even the least confidence may be placed in matters of *kashruth* in those persons under whose supervision and care such meat is provided.

The statement that the Machziké Hadass employed men who were rejected by the "Beth Din" might perhaps be true in as far as they were too orthodox, too right minded and too conscientious for the London "Beth Din."

I need not dilate further upon the unjust statement that the Machziké Hadass had engaged "a man" who had violated the Sabbath, as this has been repeatedly denied and sufficiently explained in the *Jewish Chronicle* of March 18th.

Further, I may remind you that our respected Rabbi was Dayan and Rav in Russia for 30 years, during which time he was most respectfully honoured and revered by all who knew him, and moreover is well known for his great learning and religious piety and for the orthodox views he holds.

I therefore must really counsel Mr. Montagu to at least speak respectfully of him and not as an "imported so-called Rav," since by doing so he only casts a reproach upon the members of his own Ecclesiastical Board, who are almost to a man imported or imigrated from Russia or Poland.

Lastly, there is no compact union in the London community as it is generally understood, and the term "split" is inadvisable to be used in such a case. I nevertheless feel highly honoured with Mr. Montagu's expression of his fear of disruption, as it shows that he is desirous of unity with us. We shall always know how to respect such friendship, but only in as far as Shakespeare advises: "I will buy with you, sell with you, talk with you, walk with you, &c., but I will not eat with you, drink with you, nor pray with you."

Yours obediently,
S. Herz.

31, Ferncliff Road, Dalston, N.E.

THE SHECHITA BOARD.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I venture to think that the Shechita Board is one of those ancient institutions that has outgrown its sphere of usefulness. This partly religious and partly speculative institution, consists of an Ecclesiastical triumvirate whose function is to look after the gastronomic conscience of the community. It also contains a body of laymen whose primary duty is to look after the loaves and fishes, or the commercial prosperity of the establishment. Now, it is a well-known fact that the lower middle class and the poor are the largest consumers of *kosher* meat, and are, therefore, the Board's best customers.

It is also a well recognised economic rule that taxation and representation go hand-in-hand. But what are the facts of the case? The United Synagogue wields a preponderating influence at the Board; the Sephardic Synagogue—a comparatively small, though ancient congregation—has a large representation; the butchers, by no means a disinterested body, are permitted to send a representative of their own. But the two thousand members comprising the Federation, and the equally numerous body that are attached to the various *chevras* are entirely ignored, and have no representative. Mr. Montagu is good enough to tell us that so long as he remains President (I presume of both the Board and the Federation) he will take care that the latter body shall be "satisfied by a contribution from another source."

Everybody admires Mr. Montagu's noble and generous spirit; and the impartial recorder of Anglo-Jewish history will do ample justice to one who has devoted his life to the moral and physical amelioration of his poor brethren. The question, however, is not of federation and finance, but of strict justice and principle. Why should a minority, however influential it may be, have the sole control of an institution to whose prosperity the poor are the largest contributors? Why should they not have a direct voice in the legislation and administration of a matter which is indissolubly intertwined in their everyday religious life? No wonder, then, that the discontent and disaffection that have been simmering for a long time have broken out into open rebellion. Take, for instance, the unhappy dispute with the Machziké Hadass.

These people have formed themselves into an Association for the purpose of "strengthening the faith" of their fathers. They believe that spiritual Judaism is a beautiful conception if accompanied by traditional observances, not the least of which is a strict adherence to our dietary regulations. They maintain that the *kashruth* is not altogether in consonance with orthodox principles, and ask for a stricter and more efficient surveillance. The Ecclesiastical Authorities and public opinion are with them, but their plea is opposed to financial exigences. A tremendous bomb is thrown upon their devoted heads by a meddlesome Russian Rabbi, who neither knows the circumstances of the case, nor has any right to interfere in the internal affairs of a foreign congregation. How paradoxical, to be sure!

These people complain of your laxity in *kashruth*, and you procure a Papal Bull to prove that they are eating *trifa* meat! You ignore their suggestion to reduce the price of killing poultry, and to "prevent the imposition on the public," but you adopt the recommendation of the "disinterested" butchers!

But the cardinal question to my mind is, the continued existence of the Board as a semi-independent body.

Is Shechita a religious observance or is it not. If it is, then the United Synagogue should undertake the responsibility and regulations connected with this office. The United Synagogue is responsible for the religious maintenance of our synagogues; why, then, should it not assume an equal responsibility with regard to Shechita? Judaism can exist without common-place preaching or discordant singing, but it will certainly lose its great vitality by an indifferent adherence to our ancient dietary laws. Of course, the Ecclesiastical Authorities would continue to exercise their religious function, not by being humble listeners to the small talk of financial magnates, but in a dignified and independent manner. This suggestion, if acted upon, would not only relieve our Ecclesiastical Authorities from a harassing and undignified position, but it would tend to cement that union which is so essential to the well-being of the community. It would prove that the United Synagogue is willing and anxious to supply the religious requirements of every observant Israelite, regardless of pecuniary consequences.

Yours obediently,
S. Alexander.

22, Duncan Terrace, N.,
September 5th, 1892.

RECEIVED.

For Penny Dinners: M. H. (Railway Dividend), 10/-.; collected by Master David Schaap, 1/4.
Jewish Board of Guardians.—Mrs. H. Jewell, Brighton, 20/-.
For Poor Jews' Temporary Shelter: M. S., 10/-.
For Sabbath Meals Society: 10/-.

ALIEN PAUPER IMMIGRATION.

The following letter was published in the *Times* of Saturday :—

Sir,—Sir J. Blundell Maple seems to be much alarmed at what he and others call "alien pauper" immigration, and takes advantage of the present unhealthy state of some foreign ports, such as Hamburg, to raise a cry which, if it resulted in any restrictive legislation, would do this country a vast amount of material damage. The main causes which have brought so large a number of immigrants to this country are (1) the numerous shipping facilities to all parts of the world possessed by Great Britain and (2) the lowness of the fares compared with Continental charges. For steerage passengers, for instance, to the United States or Canada the Continental charges are 33 per cent. higher than those of this country. It has been estimated from the Board of Trade returns that the passage money of emigrants of foreign birth who leave this country in British vessels reaches over £1,000,000 sterling per annum. It is estimated that there are in this country between 300,000 and 400,000 individuals of foreign birth, of whom some 50,000 or 60,000 are Russian and Polish Jews who contribute towards the maintenance of the State, and, in the shape of poor and other rates, the district in which they reside. If Sir J. Blundell Maple will write to the various boards of guardians in the kingdom and ask them for returns of the number of paupers of foreign birth in their respective workhouses, or in receipt of outdoor relief, he will then have some *data* to go upon for calling these persons, now British citizens, "pauper aliens." At present he has none, and I venture to say that not only will he find that the proportion of such paupers to the number of ratepayers of foreign origin is not only not equal to the average rate of the country, but, I maintain, is so infinitesimally small that it is hardly worth considering.

When I have urged this matter before I was told, "True the foreigners are not in receipt of parish relief, but by their unfair competition they drive the British workmen into the workhouse." On this point Sir J. Blundell Maple can easily refer to the Poor Law returns, where he will find for many years past, in spite of an increasing population, an almost uninterrupted reduction in the pauperism of this country. I moreover fail altogether to see by what possible process the working tailors in the East End of London interfere with the great mass of working men in this country. I challenge contradiction when I state that not one of these persons is employed or ever seeks employment in the coal, iron, weaving, shipbuilding, farming, and building trades. They confine themselves to a trade largely created by themselves—viz., cheap tailoring and bootmaking, principally for export purposes, and the better to appreciate the importance of this trade, the shipping employed therein, and the amount of money coming into this country by means of it, the Board of Trade returns can best prove. This trade also in no small degree benefits the British working men by enabling them to purchase new clothes at a cheaper rate than the working men are able to do in any other country, and it will be admitted by those who have observed that the British working men are the best clad in the world. It is not very long since a very large proportion of British working men had to content themselves with cast-off clothing simply because new garments were not within their reach on account of the expense. I have above alluded to the expression of unfair competition; this has been particularly applied to the working men of the Jewish faith, and on two grounds—first, that their own people, viz., the charitable society called the Board of Guardians for the Relief of the Jewish Poor, is so liberal, not to say lavish, in its mode of relief that it in a measure subsidizes labour; and, secondly, that the labourers or workers of the Jewish faith can and do subsist upon a fare altogether unequal to the support of a British mechanic. In regard to the so-called subsidy to labour by means of the charity dispensed through the Jewish Board of Guardians, Sir J. Blundell Maple and his friends will find by comparing the accounts—that is, by taking the expenditure on poor relief by an urban parish of a similar number of inhabitants to that of the Jews of London (about 60,000)—that the amount expended by the Jewish Board of Guardians amounts to considerably less than one-half of such parish. Thus far I have been able to make statements which Sir J. Blundell Maple will be able to check by the returns and records to be found in various Government departments. But to ascertain the manner of life of the Jewish working men of the East End of London it is not enough for a prejudiced person to pay a flying visit to that quarter of the metropolis, but to live among them, and then one could see that the great bulk of them subsist on food far superior than is represented. The number of butchers' shops devoted exclusively to the sale of meat for Jews is abnormally large, and the sale of fresh fish and poultry phenomenally so for a working man's district. On the other hand, if the absence of public-houses in the streets they inhabit can be construed as not living up to the standard of an ideal working man, then I am afraid on this point I would have to yield.

To come to the question of interest at the present moment, I can only say, from a long and large experience of the subject of the passenger traffic between Hamburg and London, that it is most surprising that no serious outbreak of disease has hitherto occurred among the emigrants. It is indeed remarkable that the German authorities permit vessels to start with, and the English authorities to land, passengers who are conveyed under such insanitary conditions. These vessels are generally mere cattle ships, and the biped passengers are treated even worse than the quadrupeds. The passengers are packed together in the hold, men, women, and children sleeping on and among the goods, consisting mainly of uncured skins, unprovided with the simplest sanitary requirements, provided with no food whatever, for these shippers do not contract to provide food. The voyage occupies something like three days and three nights, and during the winter and in bad weather often a week. Is it any wonder that the emigrants, though by no means paupers, should arrive here in so filthy and insanitary a condition? Whether the free city of Hamburg has retained the right and freedom to be the propagator of disease and whether they are to continue to exercise that right ought now to be a question for the Local Government Board, the Board of Trade, and, if needs be, the Foreign Office of this country. The latter's representations to the German Government would, I feel sure, have the desired effect—namely, that vessels shall not be permitted to carry passengers unless provided with the proper accommodation for such traffic. I know many of these vessels carry passengers under the guise of cattle tenders, thereby avoiding all the responsibility of passenger-carrying steamers.

Yours obediently,

HERMANN LANDAU.

PRECAUTIONS AGAINST CHOLERA.

:o:

The Sanitary Inspectors of the Board of Guardians have diligently pursued their house-to-house visitation during the past week, and it is satisfactory to report that as far as is known there has been no case or symptom of cholera discovered; and that in consequence, to a great extent, of the constant supervision of the Sanitary Inspector of the Board, the sanitary condition of the tenements occupied by the Jewish poor have undergone a marked improvement in recent years.

A copy of the leaflet (printed in English and Dutch), lately circulated by the Board of Guardians, having special reference to precautions against cholera, has been circulated through the Spanish and Portuguese authorities, amongst the Dutch Jewish poor attached to that congregation.

POOR JEWS' TEMPORARY SHELTER.

We understand that the authorities of the Poor Jews' Temporary Shelter 84, Leman Street, Whitechapel, are in urgent need of clothing for those poor immigrants whose effects have been burnt as a proper precautionary measure in view of the cholera epidemic in Hamburg.

SIR PHILIP MAGNUS presented the prizes and certificates and delivered an address on Tuesday, at tha Dundee Technical Institute.

MR. L. SCHAAP, of 9, Ferntower Road, Canonbury, has made an embroidered mantle, which Mrs. Goldstein, of Everall Street, E., has presented to the new Synagogue in Plumbers Row. He has also made for the Reform Synagogue Bikkur Cholim Beth Israel in New York, a curtain for the Ark and covers for the Reading Desk, of Lyons velvet. They are the gift of Mrs Louis Sachs.

LONDON HOSPITAL, Whitechapel Road, E.—Monthly return of Hebrew In-patient —In the wards August 1st, 32; Admitted during the month, 71—103. Discharged, 63, Died, 6—69. Remaining in the wards September 1st, 34.

OPENING OF THE NEW VINE COURT SYNAGOGUE.

On Sunday last a new synagogue, within a few doors of the London Hospital, was opened under the auspices of the Federation of Synagogues, in Vine Court, Whitechapel. The building, which formerly was the hall of the Netherlands Choral Society, and is now taken over by the Kowno Chevra, is of fine proportions, being nearly fifty feet high and eighty feet long. There is seating accommodation for upwards of two hundred males, and the gallery running round three sides of the building, contains over one hundred seats. The reading-desk and seats are of deal, but the ark is a striking piece of workmanship in ebony and gold, and is surrounded with carved scroll and flower work. Nearly all the work was personally executed by members of the Kowno Chevra. The opening ceremony was performed by Mr. Isaac Weber, the Senior Treasurer of the Federation of Synagogues. The service was conducted by the Rev. M. Epstein, First Reader of the New Synagogue, assisted by a choir and orchestra, under the direction of his son, Mr. Ed. Epstein.

After the usual seven circuits and the Afternoon Service, Dr. Lerner delivered a sermon in the course of which he said, that it was related that Rabbi Eleazer when sick was visited by his scholars who asked him to point out to them the way of life they should pursue in this world to earn everlasting life in the world to come. This he replied was not to be learned in the study, but in the world at large, by each man having regard to the honour and the welfare of his neighbour, by just dealing, by a scupulous regard for the sanctification of the Holy Name. In the synagogue, it became them to disregard their neighbours and to think only of the purpose for which they attended, to return thanks and to pray to their Heavenly Father. But their thoughts heavenwards should not be limited to the period during which they were actually in the Synagogue. They should at all times study the Law, God's most precious gift to mankind. A story was related of a King, who desirous of bestowing a gift upon a favourite offered to let him choose the most beautiful gem in the jewel-room of the palace, but conditionally that the choice should be made within six hours. On entering the jewel-room the young man heard strains of sweet music which so enchanted him that he remained entranced the whole of the six hours, which having elapsed deprived him of the right to make his choice and he left the palace empty-handed. This story could be likened to our own existence. The palace was the world, the gem, the Holy Law, the music the temptations which beset the mortal career and unless these were overcome we should leave the world with no good behind us. It behoved then to study the Law and to observe its precepts in their lives and homes so that they set a good example to their children.

The service concluded with the chanting of Psalm cl., to music specially composed by Mr. Ed. Epstein.

Subsequently the members adjourned to the premises of the landlord, Mr. S. D. Isaacs, of the "Royal Oak," where the chair was occupied by Mr. I. WEBER.

After the usual patriotic toasts, Mr. B. RITTER, in proposing the health of Mr. S. Montagu, M.P., said that although that gentleman was absent from their midst he was present in their thoughts. It was due to the assistance they had received from Mr. Montagu and from the Federation of Synagogues that they been enabled to open their new place of worship, which was a credit to any sect or creed. The Federation of Synagogues had set a bright example to the Chevras how they should meet for Prayer and it liberally assisted those Chevras which proved by their own contributions their desire to advance. He had also to acknowledge the services rendered to them by their landlord, Mr. Isaacs, who during the time of constructing the Synagogue did not charge them rent; likewise by Mr. Weber, the Treasurer, and Mr. J. E. Blank, the Secretary of the Federation, and by other friends.

THE JAFFA TO JERUSALEM RAILWAY.

Arrangements are being made to open the Jaffa to Jerusalem Railway (which is being made by a French Company) on September the 26th. Letters received from Jerusalem by the Palestine Exploration Fund mention that the first locomotive reached the Holy City on August the 21st. The whole of the permanent way has been laid. The terminus (which is not yet completed) will be on the West of the road to Bethelem, about half a mile from the Jaffa Gate—the Valley of Hinnom separating the railway from the town.

A BURGOMASTER TWENTY-FIVE YEARS.

Lundenburg has the fullest confidence in its Jewish Burgomaster, Herr Hirsch Kuffner, who has held that post for twenty-five years. On the same day that he completed a quarter of a century's term of office he celebrated his seventieth birthday, and the double anniversary was observed with great rejoicings by the townspeople. Herr Kuffner, who holds a high position in the industrial world, spent 10,000 florins on philanthropic objects in honour of the occasion.

SUDDEN DEATH.—Specially sad circumstances surrounded the sudden death, on Sunday evening last, of Mrs. D. S. Woolf, of Westminster Bridge Road. The deceased lady was paying a visit of condolence to her sister, Mrs. I. Gluckstein, of 352, Edgware Road (whose infant died at Brighton last week), when she was seized with illness, and died before medical assistance could reach her. At the inquest on Tuesday, a verdict of death from natural causes was returned. The deceased was the eldest daughter of Mr. Lewis M. Myers, C.C., and was but 28 years of age.

On Sunday last Mr. Louis Bernstein presented the Hope Street Synagogue with a Silver pointer.

BENJAMIN WOOLF, son of Mr. David S. Woolf, of Mitford House, Marquess Road Canonbury, N., passed the recent examination of the Science and Art Department in Mathematics, Physics, Chemistry, and Practical Geometry, obtaining a first class in each subject, and entitling him to a prize. He was coached by Mr. M. Rosenbaum, of Jews' and University Colleges.

MISS SOPHIE HARRIS, daughter of Mr. Alec Harris, 24, Bloomsbury Square, has passed the Oxford Local Examination (junior), 1st Division.

JEWISH SEASIDE CONVALESCENT HOME.—Number of inmates in above institution week ending Wednesday August 31st, 1892:—Men 8; Women 8; Children 4.

NUMBER of patients in the Jewish Convalescent Home, Portland Road, South Norwood, week ending Wednesday, September 7th, 1892, Men 8; Women 12; Children 10

HOME FOR JEWISH INCURABLES.—The following took part in the concert on Sunday last under the direction of Mr. A. Freeman: the Misses A. Genese, R. de Winter and S. Freeman, and Messrs. B. Levison, F. Graham, and A. de Winter.

GERMAN HOSPITAL, DALSTON.—During the month of August last 141 In-patients were admitted (of whom 24 were of the Jewish religion), 26 of them being cases of accidents. 4,701 Out-patients were treated at the Hospital, Eastern and Western Dispensaries 2,221 being new cases.

THROAT AFFECTIONS AND HOARSENESS.—All suffering from irritation of the throat and hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous "lozenges" are now sold by most respectable chemists in this country at 1s. 1½d. per box. People troubled with a "hacking cough," a "slight cold" or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic affections. See that the words "Brown's Bronchial Troches" are on the Government stamp around each box. Of all chemists.—[ADVT.]

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The Jewish Chronicle.

LONDON: FRIDAY, SEPTEMBER 9, 1892.—5652.

JEWS AS CITIZENS.

WE commend to all reasonable-minded Jews the letter from the Rev. S. SINGER, which we printed last week. As our readers will perceive, the letter was written in reply to the inquiries of a would-be soldier who, knowing that Mr. SINGER some time ago suggested military service as an occupation which deserves to be more favoured than it is by Jewish young men, wished to reconcile his choice of a profession with his religious scruples. Mr. SINGER's arguments are as convincing as they are courageous. If we turn from the mere letter of Jewish law to its spirit, ample justification is to be found on religious grounds for those Jews who determine to select soldiering as a career. The well-known instance of the Maccabees, who were no less scrupulous in their obedience to the *minutiæ* of the Law than they were gallant and skilful fighters, will occur to almost everyone. For a long time these devoted warriors hesitated to defend themselves against the enemy on the Sabbath. But soon it dawned upon them that the cause for which they were contending was more sacred even than their religious observances—nay, that the violation of the Sabbath was at this crisis the sole means of saving Judaism.

This broad view of Jewish duty, adopted by men whose fidelity to the ancestral faith was admittedly their most characteristic quality, may surely indicate the attitude to be assumed by latter-day Jews on the question of military service. No doubt the Jewish soldier, even in England, is debarred by the exigencies of military discipline from the performance of some duties imposed upon him by his religion. But here again it is a question of ignoring the smaller considerations out of regard for the higher. This is not a case in which the existence of Judaism is at stake. The integrity of the complete Rabbinical system, with its multiplicity of enactments, is safe in the keeping of that great majority of English Jews for whom the army does not offer a congenial vocation. The Anglo-Jewish soldier himself, in spite of the numerous restraints which are necessarily placed on his religious freedom, need not lose his Judaism as the result of his military life. The authorities are notoriously tender in the matter of the soldier's religious conscience. The possession by Tommy Atkins of the mere rudiments of such a conscience they welcome as containing the promise and potency of the good soldier as well as the good man. So that Jewish young men, who think of enlisting, need not apprehend any undue interference with their religion. On the contrary, they may expect everything reasonable to be done to keep it alive and vigorous. The letter which we publish from the Rev. FRANCIS L. COHEN, who has been requested to undertake the spiritual charge of the few Jewish soldiers at Aldershot, clearly shows that Jewish young men need not make any real sacrifice of their religious opinions and observances. Mr. COHEN even expresses the wish, "Would that the every-day young Jew kept Sabbath and observed the dietary laws as the Jewish soldier is able to do." And if their Judaism is likely to be hailed by the powers that be as an excellent foundation on which to build up the good soldier, Jewish young men ought themselves to welcome military life as offering the elements which go to make the real man. The virtues inculcated by soldiering would be useful to any young fellow beginning life. For Jewish young men, they are simply invaluable.

But these are collateral considerations. The main issue is whether English Jews ought not to choose the army—or for the matter of that the navy too—as a profession more frequently than they do, on the ground of civic responsibility. Mr. SINGER answers the question in the affirmative, and all sober-minded people, who retain some sense of perspective, will agree with him. Civism—to use the term coined, we believe by Mr. Gladstone—is itself a religion. The Rabbins, inspired by Jeremiah, came very near to recognising this truth when they exhorted their hearers to pray for the well-being of the Government, idolatrous though it might be, seeing that it was the custodian of law and order. In these days and in this country Jewish obligations to the State and obedience to Jewish ceremonial law seldom come into conflict.

The truth is that a healthier public conscience needs to be generated among us. A little more sensitiveness as to the claims of citizenship is wanted. The Russian Jews are sometimes accused of evading military service. The charge is not true; but even if it were, the fault would be a venial one, considering the tyranny of the Government for which the Jewish conscript is required to lay down his life, to say nothing of the long drawn-out misery to which every Jew dooms himself by merely entering the ranks of the Russian Army. But what excuse is to be offered for those of us who evade the discharge of some civic duties in this free England of ours, simply because it will entail some slight personal loss or discomfort? For after all this is sometimes the real motive, though religious scruples are conveniently put forward for decency's sake. One of the most glaring instances is the jury-question, about which Sir JOHN SIMON wrote to us in strong terms some time ago. Again and again Jews are found who plead the Sabbatical law as a reason for exemption from the duty of serving as jurymen. The scandal arises from the notorious fact that the conscience of some of these is so constituted as to admit of their doing anything else on Saturday except the public duty to which they are summoned. They have no objection to following their pleasure on that day; but they have to draw the line somewhere, and they draw it at serving as jurymen.

Jewish opinion needs to become healthier in another direction also While it brands as a profanation the public-spirited behaviour of the obscure individual who courageously does his duty by attending an inquest or trial on Sabbath, it reads of Jewish Queen's Counsel pleading and of Jewish Judges sitting on the bench on that day, and displays no emotion save pride at the honour thus conferred on the race and the faith. Could inconsistency be carried to greater length? Surely there can be no greater "Sanctification of the Name" than the alacrity with which the Jews, of all sorts and conditions, step forward to perform their tasks as citizens even though in so doing they make a necessary distinction and choice between inconsistent requirements, all of which their fathers may have been in a position consistently to observe. We do not deny, of course, that there are Jews who are conscientious in their objection to violate a religious prescription for the sake of discharging their obligations to the State. Not all Jews who decline to serve as jurymen on the Sabbath are chargeable with insincerity. But we do not hesitate to affirm that their position is a false one. Civic duty is far too important to be thrust aside by questions of mere punctilio. To excuse oneself from performing this duty because of the Sabbatical laws argues the absence of a due sense of proportion. Nay, it is one of the worst blows that can be aimed at Judaism itself. For what can unbiassed minds think of a religion which prohibits its adherents from taking their place by the side of their fellow-citizens in doing suit and service to their country? As a matter of fact, Judaism does not impose this prohibition. Tolerant England may continue to excuse those who feel a conscientious scruple even by misinterpreting the religion they profess, but it is the complete devotion of our more enlightened brethren to civic duty which brings into stronger relief the reasonableness and the excellence of the religion.

HAMPSTEAD SYNAGOGUE.—The Hampstead Synagogue is in an advanced stage of completion and although the final touches have yet to be given to the interior it presents many features of beauty. The first marriage in connection with the Synagogue took place at St. John's Wood Synagogue on September 1st, the clergy of the new Synagogue, the Revs. A. A. Green and S. Manné, having entered into office on that day. The marriage was that of Mr. P. A. S. Phillips with Miss Hannah Moses, sister of Mr. S. Moses, M.A., who has acted as honorary secretary to the new Synagogue. The bride was presented by the Committee with a beautifully bound prayerbook as a souvenir of the occasion.

RABBI YITSCHAK ELCHANAN "AT HOME."

The name of R. Yitschak Elchanan Specktor, the Rav of Kowno, has been frequently mentioned of late as an Ecclesiastical Authority whose writ runs undisputed, throughout the Jewries of the universe. To many English readers the famous Rav of Kowno is but a name at most, and it may afford them some degree of interest to be introduced to his personality, a privilege which the writer has enjoyed, much to his own satisfaction and advantage. Some idea of the unique position acquired by this most interesting man may be gathered from the fact that at the commercial hotel at which I stayed, his movements were as well-known to everyone, from proprietor to porter, as though they were chronicled, "court circular"-fashion, day by day. I had but to say that I wanted to see "the Rav," and information was as readily and as correctly given as though I had enquired when a museum was open or when the St. Petersburg mail passed through to Berlin. The man is an institution. "You can see the Rav," said the head waiter, "in the morning. He has gone away from the town and is in his summer residence where, I feel sure, he will be pleased to welcome you."

Early next morning I started on my visit, being struck very forcibly again with the unexpectedly universal information as to R. Yitschak Elchanan's movements. "Take the gentleman to the Rav's," said the head waiter to the droschky driver. "All right," replied the Jehu, "he will have just finished *davvening* by the time we get there." A drive of twenty minutes' duration along a beautiful country road brought me to the Rabbi's door. I was shown into a room, the floor of which was strewn with piles of books (the Rabbi informed me subsequently that they had just arrived from his town house) and in a few moments I rose upon the entry of the great Rav of Kowno, who bade me heartily welcome and who, upon learning my calling, added to his welcome a few words of encouragement and blessing in a spontaneous and dignified manner which made me feel as though I was in the presence of a patriarch, and which left its impress lastingly upon my memory. Rabbi Yitschak Elchanan is very much like his widely-known portrait, but there seemed to me to shine in the old man's face an added gentle glory, a light, as it were, from that other world to which, as he told me, he felt he must soon be going, and for which I knew his whole life had been a preparation. I thought I noticed some facial resemblance to the late "Rabbi Aaron," of London, the same sweet expression was there, trust-inviting, love-inspiring. The Kowno Rav is a tall man, slightly bent by age and study. He has beautiful white hair which falls in long locks over his shoulders. His garb was as striking as himself. He wore a long skirted coat, underneath which there seemed to me to be a small talith, he had knee breeches, grey worsted stockings, and black satin shoes with shining buckles, and, as he unwound his tephillin from his arm, I noticed that his skin was of a lily fairness. I adjourned with him to a small summer house which stood in the centre of an orchard. There, breakfast was served, and I was introduced to the members of his family, nor should I forget to mention that the Rabbi's wife dispensed a warm hospitality in a stately and dignified manner. I found R. Yitschak Elchanan quite *au fait* with all matters affecting the interests of Jews and Judaism, and I endeavoured to answer as intelligently as I could, his many searching questions concerning the position of Jews and the aspect of Judaism in England. He spoke with great respect of the late Rev. A. L. Green, who, he told me, corresponded much with him, and whom he regarded as one of the most interesting and intelligent of his many correspondents. He also spoke with much tenderness of the late dear Doctor Asher. "He was my good friend," said he, and to no one could he have spoken of his friend more ready to listen and more ready to believe. It occurred to me as being characteristic (indeed of the nature of Dr. Asher's influence, that the mention of his name called tears to the eyes of the aged Russian Rabbi and his young English visitor. A short interchange of grateful reminiscences and a spontaneous, almost involuntary handclasp made us both feel—as the Rav himself said—friends indeed.

While partaking of breakfast (which the Rav with true Abrahamic disposition insisted upon my sharing, though I had already taken my early morning meal) the post was brought and R. Yitschak Elchanan shewed me some of his correspondence which he rightly thought would interest me. The first letter which he opened was a ritual question (Shaalah) from Pittsburg, United States. The letter urged an early reply as the parties affected were at a standstill until the answer was received. The second letter was from M. Zadoc Kahn, Chief Rabbi (then) of Paris, enclosing 1,000 francs from Baron Rothschild for a philanthropic object for which appeal had been made. There were, if I remember rightly, no English letters by that post, but the Rabbi informed me that hardly a month passed without his being consulted by Jews from all parts of the world, making it evident that the *Shaalah* has not lost its potency as a factor even in modern Jewish religious life. At his request I explained as well as I could the East End Synagogue Scheme of the United Synagogue which was, at that time, before the London Jewish community. Rabbi Yitschak Elchanan expressed his utmost sympathy with the proposed movement and assured me that he quite agreed with those who endeavoured to teach Russian and Polish Jews living in England that it was a religious duty to help forward all attempts at an Anglicisation which would not prejudice the most orthodox Judaism but which would certainly draw Jews in England closer to each other and to their fellow countrymen. He told me that he was continually being asked by influential Jews in England to lend the aid of his enormous influence to the checking of the flow of immigration into our country. "I do all I can," he said, "but you can form but little idea how desperate is the position of some of our poorer people here. No one leaves here as a rule who can possibly make a living where he is." I found that his ideas of English Jewish life were largely coloured by his own surroundings. This I noticed with interest, and, in one case, with some amusement, as, for instance, when he asked me to be sure, upon my return, to give his regards to Lord Rothschild, Mr. Samuel Montagu and others with whom he seemed to take it for granted I must be on the closest of visiting terms. In fact, he seemed to think that the two gentlemen named, presiding so frequently at the Councils of the bodies of which they are the respective heads, were as Reb Nathan or Reb Moshé sitting at a Beth Hamedrash. Of course I took care to explain to him that our communal leaders were none the less useful if they were not quite so accessible as he seemed to think.

The Kowno Rav has, I found, a distinct vein of humour, without which, I suppose, he would not be the typical Rav he is. I declined a cordial invitation to spend the day with him, as I desired to see something of the Jewish quarter of Kowno. Upon my asking where I could get a kosher dinner, he replied, "You would have difficulty in finding a trifa dinner in Kowno." Asked how I was to find a Beth Hamedrash, his instructions were: "Ask the first Jew you meet to show you the nearest Beth Hamedrash." Upon bidding him farewell I was met by a striking evidence of the manner of work he is called upon to do. Jewish disputants, when they are honourable men, frequently bring to "the Rav" for decision matters which, otherwise, would come within the province of a Court of Law (one hesitates to say *justice* when speaking of Russia). While we were chatting, a knot of men and women had gathered in the Rabbi's garden and, upon his appearance, approached him by turns upon their various affairs. Questions as to Din were answered with lightning rapidity, while, after most vehement protestations and considerable gesticulation, the parties to a commercial dispute retired upon a few quiet words from the Rav, evidently perfectly satisfied. From his decision there seemed to be no thought of appeal. Nor is his influence confined to his own community. Wherever his voice is heard, wherever his commanding presence is seen, unqualified respect is unhesitatingly yielded. A most charming feature of his character is his apparent unconsciousness of his own greatness. I was particularly anxious to learn in what light he regard the influence of his widely sought opinion, and I found that he merely considered that men applied to him because they were aware that he had a real knowledge of the Din they wanted. He was always pleased to help anyone to understand his religious duty, and the receipt of a *Shaalah* from New Zealand or San Francisco makes the Kowno Rav think considerably more of his correspondent's zeal than of his own great ability and world-wide reputation. To this reputation, I care to think, his simple piety and exalted character have contributed even more than his vast erudition. The scholar is respected, but the *man* is adored. In calculating the influence of the life of a man like R. Yitschak Elchanan, the students he has created and the impulse he has given to Jewish learning in Russia give place to the men he has made and to his influence upon Jewish character. The love of millions of his brethren evidences the hopeful fact that this is felt, even if not as widely recognised, and when the history of his time comes to be written, throughout the dreary darkness of persecution and the inevitable demoralisation of its victims, the work of such a man will appear as that of one inspired, who supplied the element in Jewish life most required in his time, and most enduring for time to come.

A. A. Green.

Free Services for the Poor.—The United Synagogue are again providing extensive free accommodation for Divine Worship for the Jewish poor during the ensuing High Festivals. In addition to the usual services at the Jews' Free School, Jews' Infant School, Westminster Jews' Free School and Beaumont Hall, the Stepney Meeting Hall, Garden Street, Stepney, has been secured. It was found last year that the services at the Jewish Working Men's Club were very sparsely attended whilst those held at Beaumont Hall were densely packed and many persons were unable to gain admission. It has therefore been decided to abandon the services at the Jewish Working Men's Club and in its place a very large hall—the Stepney Meeting Hall—which is situated within a few minutes' walk of Beaumont Hall, has been engaged, so that in the likely event of large crowds flocking to the latter Hall and being unable to obtain admission, they may be transferred to the newly acquired Hall. The Rev. B. Schewzik, of Ramsgate, has again volunteered his services, and he will preach at both the Beaumont Hall and at the Stepney Meeting Hall, and will be assisted by fluent Readers. These Free Services entail a heavy expenditure upon the United Synagogue, but they are highly essential, and moreover they are highly welcomed and appreciated by the large body of persons for whom they are provided.

Jersey.—In response to the appeal from the Rev. I. L. Hanau, inserted in last week's *Jewish Chronicle*, Mr. A. Leon Emanuel of Southsea, has kindly offered to lend a *Sepher* for the ensuing Holydays.—Mr. H. Worms, 66, Wharton Road, West Kensington, writes: Some months ago you inserted a letter of mine advocating the settlement of Jews in Jersey; and I perceive, by accident or otherwise, that some have gone to reside there, and that the Rev. Mr Hanau asks for a *Sepher* to enable them to have a regular service on the ensuing Holydays. I hope that their laudable wish will meet with the success it deserves and thus carry out the wish of the late Chief Rabbi, ז"ל (expressed through the Rev. Mr. Fyne of Southampton) that the defunct congregation might be revived there. I may add that the Rev. Mr. Hanau is held in great respect by non-Jews resident in Jersey as I firmly believe that under his spiritual guidance the Jewish residents there will flourish as a congregation if the help they now seek is accorded them.

The Baroness de Hirsch.—In an article "On Women," the *Jewish Messenger* writes of Baroness de Hirsch:—The wife of Baron de Hirsch, called "La Baronne" in Paris, is a sweet-faced, motherly-looking woman of about 50 years of age. She idolized her only son, and since his death has never been seen at any public fête or place of amusement. She is her husband's assistant in all his charitable work. He loads her with rare and costly gifts, yet her little sitting-room is as plain as any nun's cell and lined with pigeon-holes, in which are stowed away, neatly docketed, all the letters and papers connected with the numberless charitable cases submitted to her yearly for help and consolation.

Jews' Free School.—The "Happy Evenings" will be resumed on Wednesday next.

Holloway's Pills.—The Greatest Wonder of Modern Times.—They correct bile, prevent flatulency, cleanse the liver, and purify the system, renovate the debilitated, strengthen the stomach, increase the appetite, invigorate the nerves, promote health, and reinstate the weak to an ardour of feeling never before expected. The sale of these Pills throughout the globe astonishes everybody, convincing the most sceptical that there is no Medicine equal to Holloway's Pills for removing the complaints which are incidental to the human race. They are indeed a blessing to the afflicted, and a boon to those who suffer from disorder, internal or external. Thousands of persons have testified that by their use alone they have been restored to health after other remedies had proved unsuccessful.—[Advt.]

BOOKS AND BOOKMEN.

The American Hebrew Publication Society intends to present its members with Mr. Zangwill's new novel "The Children of the Ghetto," as a Jewish New Year's gift. At least so I have heard, and the notion is a good one. One may anticipate, therefore, that the English publisher, Mr. Heinemann, will also let us have the book in this country within the next few weeks.

Dr. Philipson of Cincinnati has written a charming account of his experiences in London. He had the good fortune to hear the Rev. S. Singer preach, and found the sermon excellent. "Mr. Singer," says our visitor, "is a most pleasing speaker; his language is beautiful and chaste, his illustrations apt, his quotations to the point." Dr. Philipson considered the St. Petersburg Place Synagogue "quite small;" the American places of worship must indeed be large, if the New West End Synagogue made this impression of striking littleness. It is nice to notice that Dr. Philipson found much to admire in the way the English Jewry works. A point that especially struck him as English as well as Jewish was the collection boxes that one sees so frequently everywhere—in streets, hotels, offices, railway stations and in all public resorts. Dr. Philipson does not, however, like our English way of allowing preachers to *read* their sermons. I hardly think, however, that all the arguments are on Dr. Philipson's side. One would rather listen to a ready reader than to a stumbling speaker.

I had the pleasure of meeting Dr. Philipson at Mr. Singer's house, and we had a very enjoyable conversation. It was some time before I realised that I was talking to the author of *The Jew in English Fiction* (Cincinnati, 1889), but long before I knew his identity I had found out that Dr. Philipson was a man of much culture. He is a delightful companion—and, like the heroes of some of the novels in which he has so keen an interest, is good-looking. He is also a much younger man than I expected to find him. From some hints that he let drop, I rather gather that he is thinking of preparing a second edition of his very readable book. If so, there will be material for some new chapters. *The Scapegoat* would now need to be added to Dr. Philipson's gallery of fictional portraits, and possibly the writer might see his way to passing in general review all the prominent specimens of the treatment of the Jew in recent English dramas and novels. Such a review from his pen could not fail to be instructive.

When we cannot have real interviews with living people, "imaginary conversations" are not an unpleasing substitute. I have always been intending to write a series of such imaginary meetings between Jewish worthies, but I have found the idea easier to conceive than to execute. A meeting between Solomon and Saadya would be a good opening to the list. The idea always seems to recur to me whenever I have met interesting people, but I do not claim originality for it. "Conversation in the world of Souls" is the title of a contribution by S. Levinsohn to the famous Hebrew periodical, the *Measseph*, in 1810. This "Conversation"—which is not quite on Landor's famous lines—is between Kimchi, of the 11th century, and Joel Brill, of the eighteenth. Perhaps you imagine that they would talk brilliantly on theological matters, on the state of Judaism in the midst of the Mendelssohnian revival? Nay, they discuss the Hebrew tenses! We need hardly summon ghosts to do the work that the living Canon Driver has now finished so well (*Hebrew Tenses*, Third Edition, Clarendon Press, 1892). But it must be confessed that in 1810 the salvation of Judaism did depend on Grammar. The revival of a literary interest in language lay at the root of the new departure Jews re-acquired their olden culture, recovering their refinement of speech. That recovery is not yet quite complete.

The Clarendon Press has this week issued the first instalment of what will be an indispensable work. I allude to the new English edition of Gesenius's Hebrew Lexicon. The first part contains the letter *aleph*, and thus the whole will comprise, I should fancy, about fifteen parts. It represents a serious attempt to grapple with the new stores of knowledge which have been accumulated in the realms of Semitic philology and Biblical Archæology since the death of Gesenius in 1842. The editors follow that great lexicographer's plan of arranging the words under their stems and not merely in simple alphabetical order, but their plan differs from Gesenius in one important point—they have separated the Aramaic of the Bible from the Hebrew, a change which they think desirable, but the motive and the gain are not quite clear. Unlike Siegfried and Stade in their recent Wörterbuch (Part I, 1891), the English and American editors of Gesenius have attempted to give etymologies. This was a very praiseworthy decision, since it has entailed a stupendous amount of detailed labour, and will inevitably be the most closely criticised portion of the editors' work. They have not, however, pretended to universal certainty, and often supply a gigantic mass of references to rival and conflicting views. The new Gesenius puts the student in the position of being able to form his own judgment on these intricate points for himself, and this is a most valuable service to the science of philology. More harm is done by "cocksureness" in this branch of science than perhaps in any other.

As to the editors of the new Lexicon, Professor Driver is responsible for the pronouns, the prepositions, the other particles, and for all the words etymologically related to these. This was a very happy allocation, for this section of the work needs in particular that insight into the genius of Hebrew idiom which Professor Driver more fully possesses than any other living Hebraist. Professor Briggs has dealt with the terms important to Old Testament Religion, Theology and Psychology, while Professor Francis Brown is responsible for the rest of the work, and has in fact been the chief editor. The method of printing the references (the list of abbreviations fills 10 closely printed columns!) is a model of clearness and brevity. The parts are published at the extremely moderate price of half a crown, and it is to be hoped that the Clarendon Press and the Editors will receive the popular support which so great and useful an effort on the part of English and American scholars deserves. Let us hope that the Clarendon Press may soon see its way to producing a new edition of Gesenius's Hebrew Grammar on the basis of Kautzsch.

A man who perhaps more than any other Jew in the present century was a master of language in the scientific sense was Theodor Benfey, the great Orientalist and Folklorist. His *Kleinere Schriften* (concluding part, Berlin, 1892) comprise his contributions to journals and deal chiefly with Folk-tales. Mr. Joseph Jacobs will cover some of the same ground in his forthcoming "Indian Fairy Tales." Benfey's contributions to the science of Folklore and language numbered more than 400 works.

Mendel Bresselau gave one of the earliest expressions to this new taste for language by writing a drama which he called "Childhood and Youth" (*Yalduth ubachruth*) in Berlin in 1786. Bresselau to a certain extent spared his readers the labour of criticising his play, for he judged it himself in his preface "There is no book which does not contain *some* good," he says apologetically; and the remark applies very completely to his own production. As a whole it is feeble, but it is not devoid of good points. It was written in intervals of other work, and was sometimes, he tells us, left for a month untouched. Hence the result is a rather scrappy whole. His was not an original vein. He all too consciously took Luzzatto as his model, and based "Childhood and Youth" on the latter's "Unto the Upright, Praise." He even has a long passage written in imitation of the praise of nature that I quoted from Luzzatto last week. While, however, Luzzatto had made *Search* discourse about trees and their wonders by daylight, Bresselau's *Youth* talks learnedly to the light of the moon about magnetism, and expounds the mystery of the north and south poles. The drama is an allegory—but of the allegorical character of Hebrew dramas I shall have to speak on another occasion.

The following is the reply given in "Childhood and Youth" to DERISION who complains that WISDOM has a dark aspect, and that the appearance of her votaries is stern and forbidding:—

A Sage whose mind was fairer than his face
Heard the King's daughter, mocking Wisdom, cry:
'Forsooth does learning dwell in ruined shrines?'
He felt the taunt but questioned her in turn;
'Thy father's choicest wines, how keep you them?'
'In wooden casks,' she said, 'what skills to speak?'
'Nay, nay,' exclaimed the Sage, 'thy royal sire
Owns wealth untold. Sure precious golden ewers,
Or silver vessels finely wrought, should clasp
Such well-spiced wines, to give them richer taste.'
The maiden heard, and thought indeed 'twas shame
For precious draughts to lie in aught less pure
Than golden casks. The king approved the change.
Ere long the wine went sour, and next the King
In anger sought the Sage, and raging asked
Why he had played for once the part of fools?
'Your daughter's fault, not mine,' he soft replied.
'Said she: Does wisdom dwell in ruined shrines?
Can choice wines lie in worthless casks? I asked;
Her doubt rebuking by my counter-doubt.'

This parable is based on *Taanith*, fol. 7, though the idea is slightly modified by the dramatist.

I omitted last week to mention an incidental advantage that would accrue from printing the catalogue of the Green Library. It would be seen from the catalogue what volumes the Jews' College is in special need of to complete its present useful collection. Thus gifts of books might be expected to follow.

The "Home Prayers" of Dr. James Martineau is a fine little volume (Longman's 1891—1892.) by the greatest and the oldest of living thinkers in England. Some of the prayers contained in the volume might be used by a pious Jew without any reserve. Others are indeed quite unsuitable for Jewish use, but others again need very slight modification to be rendered acceptable. Could anything be finer, more spiritual, more Jewish, than the morning prayer with which the volume opens and of which I quote a few lines:—

Source of all good! Day by day are thy blessings renewed to us: and how should our thanksgivings cease. Our fathers rejoiced to sing thy praise; and from their children's offering thou wilt not turn away. The rest of night, the light of day we gratefully receive as thy gifts, and would dedicate to the service of thy will. O that we too could be re-born like the morning, and our love rise as fresh as the dawn, and our obedience be as sure as the path of the sun . . . . O God of future years! our age is nothing unto thee. We are here this morning; ere eventide we may be gone and sunk into the shadows. Our life is a dream, when one awaketh. May we be as those that lie in wait for the dawning; and when we awake, may we be still with thee. For time and for eternity we commit ourselves to thee, O Lord.

"But thy years are countless as the stars." This comparison by Dr. Martineau (p. 128) is not a very happy one. In no place in the Old Testament are the years of God compared to the stars. The stars are said to be without number, yet it was always *conceivable* that they might be counted. Hence it was man and his increase, not God and his eternity that were likened to the myriads of the heavenly bodies. It is striking to notice this further indication of the unerring religious instinct of the Psalmists even in their choice of poetical figures.

I. A.

VALLENTINE'S ALMANAC.—The new edition of Vallentine's Almanac and Diary has made its appearance with accustomed promptitude and in its well-known form. The usual features are given and several of the slips in the Calendar of the last issue are now corrected, and the lists of Synagogues and Charities, with their officials, have been revised with some care. The principal value of the little book lies in the useful copyright tables. The Cemetery at Brompton should now be included among the "closed" Burial grounds.

M. J. SINGER, of Paris, informs us that the first volume (A.B.) of his "Allgemeine Encyklopædie für die Geschichte und Wissenschaft des Judenthums" will appear at the beginning of 1893.

SUPPLEMENTARY TO SUMMER HOLIDAYS.

For several weeks the sound of brass bands, the grating wheels of high vans have been heard above the delighted din of children's voices, while the blue banners have waved over how many toil worn forms and grey heads, marching, marching away from the smoke, and the noise, and the glare of the city onwards towards God's green country. There in the intense heat is intense silence. So quiet it is that when dinner is eaten in the warm midday, and drowsy eyes close in a lull of merited rest, the light crack of the ripe beech mast bursting, the low rustle of the sheep feeding, the branches' stir, and the grasshopper's whirr may each be separately distinguished. "One might hear a pin drop" is a synonym for such solitude, but "I heard a bird fly up from his nest" more accurate; for myself I never discriminated the echo of a pin on grass, but the rapturous murmur little wings make is as distinct an item of a long day away in the country as the drone of a bee.

The girls of the Club and the Class are settled and finished. Their races, their swings, their songs, and their bran pies filled with lovely gifts recede into the blazing background of July and early August. The children too have had their turn in prolonged excursions, not so much perhaps by "merry brake and bramble," as by brake and waggonnette. They have roared and laughed, they have eaten and drunk, their pale faces have assimilated a clear brown colour guaranteed to remain at least to the end of the week. From Wimbledon, from Aston-Clinton, from Harrow the girls and the boys have drawn pleasant hours and laden with flowers and precious memories they renew with greater zest their schools and their trades.

Although, in passing, their joyous shouts and cheers may be distilled into one warm word of gratitude to the wealthy who open their houses and grounds to the youthful and poverty-stricken, to the girl cigarette makers, the furriers, the gold embroiderers, and dressmakers, it is not of them that I write. For youth will make its way. It is natural to pity, and to think for their share of summer joy, and many are following the good example of the first Jewish ladies who planned open air treats for the little ones.

So long ago it is now, that few recollect, except from hearsay, the first Exhibition. Yet that was the initiatory treat bestowed on some school children by Lady de Rothschild and her sister, Mrs. Montefiore, the author of a "Few words to the Jews."

But now from report only I will not speak; but ask my reader to go with me to Euston station on this glorious tenth of August, to meet a long, long line of old, and middle-aged men and women, smiling, spruce, expectant, bound for a beautiful trip to Ascott, by the invitation of Mr. Leopold de Rothschild.

Take your time; no hurry, make room readily, for some of us are a little lame, some cannot see very well, some are deaf, and each and all have set our faces towards the slow descent of that dreamy hill of life so delicious from the spur, and so steep from the summit.

We quickly fill three third class carriages and rush through the dust and the darkness of the tunnel; on, on through a fleeting vision of fleecy clouds of sunshine and shadow, of broad fields, wide meadows. We catch glimpses of Mentmore's white towers gleaming among belts of dark trees, a glance of the Chiltern Hills, Cheddington, Aylesbury; and at Leighton Buzzard we stop, and get out according to our rheumatism, ponderously, cautiously, but oh, how joyfully!

Here we are expected. Our carriages are in waiting, and we pack politely into four large open easy brakes, and a smart waggonnette.

As the country roads vanish behind the good horses, little cottage children send up a feeble "hooray." We are old and feeble in many instances, but the shrill welcome is returned, and in placid comfort we return to our ruminating and meditative appreciation of the drive.

And here is the rose-wreathed lodge, and now we are through the gates, and this peaceful, low, extensive, pensive royalist-looking building is lovely Ascott, nestling among the solemn hills, and whispering tales in the ear of the dreamer of Ireton and Monk, and the wars of the Commonwealth.

The hospitable owner being abroad, cannot receive his guests, but to steward and bailiff and housekeeper's charge we have been committed, and the regal manner of our entertainment is marvellous in our astonished eyes. The multiplied rooms, furnished in exquisite taste; the examination of the pictures and flowers are entirely open to us, and accompanied by the friendly dogs of the house, and ushered by our attentive guardians, we tread cumbrously on the polished floors: we breathe heavy sighs of reverent admiration at that chair, at those curtains, as a tribute to this carved chimney piece, floating a last sound of gratification from yonder latticed window.

And now for an adjournment to the harness room, specially arranged for our repast. "A wedding dinner!" exclaim the party in subdued accents of comfort.

It seems rather plaintive and touching to hear the chief old man in his broken voice say the Hebrew blessing on food. The bevy of courteous servants listen with the rest of us, and soon the length of two enormous decorated tables reflect the pleasant countenances surrounding the bounty of the banquet.

Religion renders the benediction a matter of habit. Our poor friend entering on the enjoyment of the paradise of dainties, said the same yesterday, and will repeat it to-morrow to his dry bread and herring, and coffee, without a murmur. But to-day—what a vista is opened of the "precious fruits of the earth."

Hunger is a natural consequence of a journey from Mile End New Town to Bedfordshire. The East and the West have met together, for some are dwellers in the Seven Dials, and others, as has been noted, come from Whitechapel and its precincts.

The "wedding dinner" absorbs a tolerable portion of the noon, and refreshed and strengthened, we trot off to make a circuit of the far reaching grounds, as of the interior.

The poor old "Minyan" man produces a cigar. The gentlemen of the troop, in general, band firmly together, while the feminine portion entirely ignore them, but on the cricket ground they are persuaded to run races, to dance, and to have games as twilight descends.

In a mixed gathering of this order some fears as to the wisdom of such mingling beset our preparation and collection, but the conduct of all is wonderfully good and excellent, a less selfish, a more civil crowd it would be hard to find.

The indefatigable efforts made to ensure our pleasure have fairly procured it, and hour glides swiftly after hour, sunlit and gay. As this is not for a guide to Ascott's splendour, the programme ceases in description. Without bustle or difficulty we arrived at the quiet station in the dark blue of the summer's night.

It is very late, but the station master and porters vie in settling us into our reserved carriages, and when again at Euston the roll call is counted, another circle of interested spectators watch the long line of bouquet-holders—the parting present of the head gardener, offers this last pretty touch as we bow, flourish our handkerchiefs, make our courtesies, shout our adieux.

Good-bye, Good-bye, summer is over! To-day flowers and a feast, to-morrow the sewing machine, the tailor's iron. To-day the cushioned chair and the coach, to-morrow Cox's Square and a bed on the floor, with an appeal probably to the "Board." And thus life's contrasts are defined and repeated, but as I dwell on this experience of fairyland, to me it seems necessary that they should not be so keen in this instance.

Cannot excursions of this sort be increased for those who are not young, as more and more they grow, for the children and the apprentices? One day in the country; one day to serve as a milestone to mark the travel of the monotonous year.

And if all not being so specially favoured by fortune as the generous host of this occasion are unable to entertain fifty, then ten, or five, might have their share of the joy given to the rich; by a scramble through the woods or the shrubbery from Mile End (viâ Dunk Street and Eastman's Court) to some nook of sweetness in the Shires.

E. M. H.

THE PROVINCES.

HULL.

At a general meeting of the Hull Central Synagogue, held on the 4th inst., Mr. S. Bronkhorst, of London, was elected to the post of Chazan, Schochet, etc., to the congregation.

LEEDS.

On Sunday last the annual meeting of the members of the Old Hebrew Congregation for the election of Honorary Officers and for the reception of the half-yearly balance-sheet, was held in the Committee Room of the Great Synagogue, Belgrave Street, Leeds. Mr. Paul Hirsch was unanimously elected President, Mr. N. Ornstien was elected Vice-President, and Mr. Stone Treasurer, Messrs. S. Wolfson and R. Cohen, Auditors, and the following were elected members of the Council: Messrs. J. Myers, A. Woolfe, J. Klein, A. Cohen, J. Lyons, J. Levinstein, J. Rosencranz, R. Levi and J. Harris. A hearty vote of thanks was accorded to the retiring President, Mr. A. Woolfe. Universal regret was expressed at his disinclination to again accept the office of President, owing to pressure of business. Under his management a united Board of Guardians had been formed, and only recently he consolidated the union among the three congregations of Leeds by the formation of the Leeds Board of Shechita which owes its origin mainly to his exertions. Great satisfaction however was expressed at his retaining office as President of that Board which is still in its infancy, and will doubtless under his firm and able management be a thorough success. Votes of thanks were also accorded to the retiring Vice-President and Treasurer, Messrs. N. Ornstien and J. Levinstein, to the members of the Council, and to the Auditors.

MANCHESTER.

An "At Home," organised by Messrs. Levy, Davies, and Marder, was held at the Jewish Working Men's Club last Sunday evening. The artists were Messrs. S. W. Richardson, J. Mendel, M. Matz, M. Brown, and Marshal Hand.

NEWCASTLE.

On Sunday last the second annual meeting of the Newcastle branch of the Chovevi Zion was held in the Schoolrooms, Albion Street, the Rev. L. Mendelsohn, B.A., in the chair. It was unanimously resolved that as soon as the chief Tent took the initiative, a petition should be sent to the Earl of Rosebery, as Foreign Secretary, by this Tent among others to secure his good offices in relation to the Porte, so that English subjects might be naturalised as Turkish subjects when they settle in the Holy Land. Only when all works smoothly should colonisation of Palestine begin in real earnest. The resignation of the Hon. Secretary, Mr. H. Levinson, was accepted with regret. The Rev. L. Mendelsohn was re-elected Commander; Mr. Solomons, Vice Commander; Mr. Rosenberg, Treasurer; Mr. H. Summerfield was elected Hon. Secretary, and the Committee were re-elected with the addition of Mr. M. Cohen in place of Mr. M. I. Joseph, resigned. Mr. M. I. Joseph and Mr. Rottesman were elected Auditors. The meeting was very enthusiastic. £30 was sent up to the Chief Tent by this branch during the year.

PORTSMOUTH.

Earl Spencer, First Lord of the Admiralty, before leaving Portsmouth inspected the "Nelson Trafalgar Flaxman Vase" at Messrs. E. and E. Emanuel's establishment on The Hard. The Vase was also viewed last week by the United States Naval Attaché.

SHIELDS.

A general meeting of the North and South Shields Tent of the Chovev Zion Association was held last Sunday in the Hebrew Schoolrooms. Mr. S. Finn, Commander, occupied the chair, and was supported by the Vice Commandant, Mr. I. Fisher, of North Shields. The Treasurer, Mr. J. Pearlman announced that since last June, when £20 was forwarded to head quarters, the sum of £15 6s. 7d. had been collected. It was agreed that £16 be forwarded to head quarters in the month of Tishri. Mr. S. Finn was re-elected Commander, and Mr. Mark Abrahams elected Treasurer in place of Mr. Pearlman. Mr. D. Kossick was elected to serve on the Committee. The meeting terminated with a cordial vote of thanks to the Chairman and also one to Mr. Pearlman for the great interest he has taken in the Association during his term of office.

A FARCE entitled *The Great Demonstration*, by Messrs. I. Zangwill and L. Cohen, will be added to the bill of the Royalty Theatre on Saturday evening The farce, which is a skit on the gentleman socialist and the sham working man was, we believe, originally written some years ago for the Comedy Theatre. Mr. Frank Lindo, Mr. R. H. Douglass, and Miss Ruggles are in the cast.—A sketch of Mr. Zangwill as he appeared in the cricket match of the Idlers' Club *v.* Norwood, was given in yesterday's *Morning Leader*.

"THE Jewish Annual Calendar and Diary," edited by Mrs. Rachel Myers, has been issued this year in ample time for the New Year; previously it has lagged behind somewhat. The "get up" of this Almanac is as excellent as ever. The Jewish story which has been a feature of this publication for several years past, finds but a sorry substitute by an *Olla Podrida* of sayings of the Sages, selections from the Talmud, poems and essays more or less original, and other well-worn gleanings.

JEWISH WORKING MEN'S CLUB.—The members of the Swimming Club contested a 66 yards (2 lengths) handicap on Wednesday, 31st ult., with the following result: First Heat, J. Gottheimer, 20 seconds start, 1; D. Jacobs, 19 seconds start, 2; D. Gottheimer, 20 seconds start, 3; G. Mendoza, 20 seconds start, 4. Second Heat, E. Fordonski, 10 seconds start, 1; A. Jacobs, 5 seconds start, 2; S. Van Horst, 11 seconds start, 3; J. Jonas, 25 seconds start, 4. Third Heat, J. Samuels, 16 seconds start, L. Guderley, 9 seconds start, dead heat; J. Jackson, 40 seconds start, 3; L. Woolf, 28 seconds start, 5. Fourth Heat, S. Jonas, 30 seconds start, 1; H. Adler, 15 seconds start, 2; C. Franks, 5 seconds start, 3; H. Simons, 15 seconds start, 4; J. Levy, 5 seconds start, 5. Final Heat, S. Jonas 1; J. Gottheimer, 2; J. Samuels, 3.

HAND-IN-HAND AND WIDOWS' HOME.—The concert was kindly provided here on Sunday last by Mr. Joseph Sions, assisted by the Misses I. Kempner, Ray Pozner, A Lesser and a very clever young violinist, Miss L. Bernstein, and Messrs. J. de Winter, Charles Desmond, E. Littaur, and S. Spira.

"FOR THE BLOOD IS THE LIFE."—Clarke's World-famed blood Mixtures warranted to cleanse the blood from all impurities from whatever causes arising. For Scrofula, Scury, Eczema, Skin and Blood Diseases, Pimples and Sores of all kinds its effects are marvellous. Thousands of testimonials. In bottles 2/9 and 11/- each, of all chemists. Ask for Clarke's Blood Mixture and do not be persuaded to take an imitation. —[ADVT.]

THE INTERNATIONAL ORIENTAL CONGRESS.

The International Congress of Orientalists held its opening meeting on Monday at the University of London, Burlington Gardens. Among those present were: Dr. I. Goldziher, of Buda-Pesth, Professor David H. Müller of Vienna, Dr. Winternitz, of Oxford, Professor J. Darmesteter, of Paris, Professor Geiger, of Munich, Professor Ascoli, of Milan, the Rev. Dr. M. Gaster, Dr. Friedländer and Dr. Hirschfeld, of Ramsgate.

Professor Max Müller, in his inaugural Address, as President, explained the reason of the Congress. They aimed by means of those Congresses to bring the East nearer to our thoughts and hearts. One of the greatest achievements of Oriental scholarship is to have proved by irrefragable evidence that the complete break between the East and West did not exist from the beginning: that in prehistoric times language formed really a bond of union between the ancestors of many of the Eastern and Western nations, while more recent discoveries have proved that in historic times also language, which seemed to separate the great nations of antiquity, never separated the most important among them so completely as to make all intellectual commerce and exchange between them impossible. These two discoveries form the highest glory of Oriental scholarship during the present century. Oriental students have produced a real transformation scene on the historical stage of the world. They have brought together the most valuable, and yet the least expensive, museum of antiquities—namely, the words which date from the time of an undivided Aryan and an undivided Semitic brotherhood, relics older than all Babylonian tablets or Egyptian papyri, relics of their common thoughts, their common religion, their common mythology, their common folklore, nay, as has lately been shown by Leist, Köhler, and others, relics of their common jurisprudence also. One of the first and one of the strongest proofs that there was, in very ancient times, a very active intellectual intercourse between Aryan and Semitic nations is the Greek alphabet. The Greeks never made any secret of their having borrowed their letters from Phœnician schoolmasters. They called ther letters Phœnician, as we call our numerical figures Arabic, while the Arabs call them Indian. In the alphabet we have before us a tangible document attesting a real communication between the leaders of progress and civilisation in the East and in the West, a bridge betweeen Phœnicia and Greece, between Semitic and Aryan people. The name of the letter alpha in the Greek alphabet is a more irresistible proof of Phœnician influence than all the legends about Kadmos and Thebes, about a Phœnician Herakles or a Phœnician Aphrodite. And having discovered the still standing arches of that ancient bridge in the letters of the alphabet, we can now better understand other traces of Phœnician imports, whether in the religion, the mythology, or the art of Greece. But later discoveries have opened even wider vistas. It was one of the most brilliant achievements, due to the genius of the Vicomte de Rougé, to have shown that, though they discovered many things, the Phœnicians did not discover the letters of the alphabet. Broken arches of the same bridge that led from Phœnicia to Greece have been laid bare, and they lead clearly from Phœnicia to Egypt. Another hypothesis has been advocated with greater ingenuity by one of the members of our Congress, M. de Lacouperie. He thinks it possible to show that the oldest Chinese letters which, as is generally admitted, had an ideographic beginning, like that of the Egyptian hieroglyphics, owed their first origin to Babylon. It is now generally supposed that the cuneiform alphabet used by the Semitic inhabitants of Babylonia and Assyria was invented by a non-Semitic race called Sumerians and Accadians, but whether this race can be identified with a race dwelling originally in the North and East of Asia must remain for the present an open question. But though we must for the present consider any connection between Chinese and Babylonian writing as extremely doubtful, there can be no doubt as to the rapid advance of the cuneiform system of writing itself, from East to West. This wonderful invention, more mysterious even than the hieroglyphic alphabet, soon overflowed the frontiers of the Mesopotamian kingdoms, and found its way into Persia and Armenia, where it was used, though for the purpose of inscriptions only, by people speaking both Aryan and non-Aryan languages. Here then we see again an ancient intercourse between people who were formerly considered by all historians as entirely separate. If any two countries seemed to have been totally separated in ancient times by the barriers both of language and writing, they were Egypt with its hieroglyphic and Babylon with its arrow-headed literature. Who could have supposed that the rows of wedges covering the cylinders of Babylonian libraries, which have taxed the ingenuity of our cleverest decipherers, were read without any apparent difficulty by scribes and scholars in Egypt about 1500 B.C.? Yet we possess now in the tablets found at Tel-el-Amarna, in Egypt, a kind of diplomatic correspondence, carried on at that early time, more than a thousand years before the invasion of Greece by Persia, between the kings of Egypt and their friends and vassals in Babylon, Syria and Palestine. These letters were docketed in Egypt in hieratic writing, like the despatches in our Foreign Office. They throw much light on the political relations then existing between the kings of Egypt and the kings of Western Asia, their political and matrimonial alliances, likewise on the trade carried on between different countries. They confirm statements known to us from hieroglyphic inscriptions in Egypt, more particularly those in the temple of Karnak. The spelling is chiefly syllabic, the language an Assyrian dialect. Doubtful Accadian words are often followed and explained by glosses in what may be called a Canaanite dialect, which comes very near to Hebrew. In these despatches, dating from 1400 B.C., a number of towns are mentioned, many of which have the same names as those known to us from hieroglyphic inscriptions. Some of these names have even survived to our own time, such as Misirim for Egypt, Damascus, Megiddo, Tyre (Surrii), Sidon (Sidûna), Byblos (Guble), Beyrut (Birûta), Joppa (Yapû), and others. Even the name of Jerusalem has been discovered by Sayce in these tablets, as Uru'salim, meaning in Assyrian the town of peace, a name which must have existed before the Jews took possession of Canaan. To us this correspondence is of the greatest importance, as showing once more the existence of a literary and intellectual intercourse between Western Asia and Egypt of which historians had formerly no suspicion. If we can once point to such an open channel as that through which cuneiform tablets travelled from Babylonia and Syria to Egypt, we shall be better prepared to understand the presence in Egypt of products, of artistic workmanship also, from Western Asia, nay from Cyprus, and even from Mycenae. What we shall have to learn more and more is that the people of antiquity, even though they spoke different languages and used different alphabets, knew far more of each other, even at the time of Amenophis III., or 1400 B.C., than was supposed by even the best historians. The ancient world was not so large and wide as it seemed, and the number of representative men was evidently very small. The influence of Babylon extended far and wide. We know that several of the strange gods worshipped by the Jews, such as Rimmon, Nebo and Sin, came from Babylon. The authority of Egypt also was felt in Palestine, in Syria, and likewise in Babylon. The authenticity of the cuneiform despatches found at Tel-el-Amarna in Egypt has lately received an unexpected confirmation from tablets found at Tel-el-Hesy, probably the ancient Lachish. Here a letter has been found addressed to Zimrida, who in the Tel-el-Amarna tablets was mentioned as governor of Lachish, where he was murdered by his people. In the same place cylinders were found of Babylonian manufacture, between 2000 and 1500 B.C., and copies, evidently made of them in the West. Similar cylinders occur in the tombs of Cyprus and Syria, helping us to fix their dates, and showing once more the intercourse between East and West, and the ancient migration of Eastern thought towards Europe. Nor should we, when looking for channels of communication between the ancient kingdoms of Asia, forget the Jews, who we more or less at home in every part of the world. We must remember that they came originally from Ur of the Chaldees, then migrated to Canaan, and afterwards sojourned in Egypt, before they settled in Palestine. After that we know how they were lead into captivity and lived in close proximity and daily intercourse with Medians, Persians, Babylonians and Assyrians. They spoke of Cyrus, a believer in Ormazd, as the anointed and the shepherd of Jehovah, because he allowed them to return from Babylon to Jerusalem. Darius, likewise a follower of Zoroaster, was looked on by them as their patron, because he favoured the rebuilding of the Temple at Jerusalem. When we consider these intimate relations between the Jews and their neighbours and conquerors, we can easily imagine what useful intermediaries they must always have been in the intellectual exchange of the ancient world. Professor Max Müller devoted the rest of his address to the religions of India and to the claims of Oriental studies.

Dr. Hirschfeld (of Judith College, Ramsgate), contributed a Paper to the Semitic Section. Several of the contributions to this Section dealt with the relation of Babylon to Egypt.

On Wednesday, the Rev. Dr. M. Gaster read a Paper on "The Aramaic Chronicles of the Hasmonæans and its relation to the Books of the Maccabees"; and Prof. D. H. Müller gave some explanations of his work on the Book of Eldad the Danite.

In the Assyrian and Babylonian Sub-section Prof. A. H. Sayce delivered his presidential address upon the progress of the study of Assyriology in England. Assyrian was no longer a mere special study; its importance had been recognised in the fields of Biblical criticism and Oriental philology. By means of the labours of Assyriologists whole chapters of Oriental history had been reconstructed. Since the deciphering of the Deluge tablet by the late George Smith, no more startling and important discovery had been made than that of the Tel-el-Amarna tablets, which restore to us the earliest chapters of Canaanite history more than a century before the conquest of Canaan by Joshua. The discovery of these important documents has been followed immediately by a find of still greater importance, that of the cuneiform inscriptions at Lachish. The importance of this tablet lies more in what it implies than in what it actually contains. It is a proof that Mr. Bliss has found his way to the entrance chamber of the archive chamber of the Amorite city of Lachish, and that long before the collection of tablets that were stored in it may be in our hands. The existence of these archive chambers in Canaan would explain strong Babylonian colouring, not only of the cosmography and mythology of Phœnicia, but also of the earlier chapters of Genesis. It would be no longer necessary to suppose, as has been somewhat the fashion of late years, that the close similarity of the Biblical account of the Deluge was due to Jewish intercourse with Babylonia in the age of the Captivity. It would further explain the Palestinian character of the Elohistic version of the story, which shows that it had already been at home in Canaan long before it was embodied in the Old Testament. If Babylonian legends made their way to the archive chambers of the Egyptian Kings, it was because they had first made their way to the archive chambers of Palestine. The fact that the Babylonian language and the complicated syllabary of Babylonia were the common medium of intercourse in the civilised East in the century before the Exodus shows that Babylonian influence in Western Asia had been long and powerful.

The most interesting and important of the addresses in the Semitic Section was the account given by the Rev. Professor Hechler, Chaplain to her Britannic Majesty's Embassy at Vienna, of what may probably turn out to be the most ancient papyrus of the Septuagint version of the Old Testament. The extreme antiquity of the manuscript is attested by the uncial characters in which it is written, which would place it well before 300 A.D., but still more by the absence of divisions between the words. The manuscript consists of 16 sheets written on both sides, or 32 pages each about 10 inches by 7 inches. The manuscript reached Vienna a few weeks ago, and Professor Hechler submitted to the inspection of his audience one sheet of the manuscript enclosed in two pieces of glass. The papyrus contains the greater part of the Prophet Zechariah from about the 4th chapter, and parts of the Prophet Malachi. The manuscript is in a very fair state of preservation, each line containing from 14 to 17 letters, and the sheets are bound together in the form of a book in a primitive but very careful manner, and tied together with strips of old parchment. There is no doubt that the original scribe had an excellent copy of the LXX. before him, as is clearly indicated by the various readings. There are, for example, readings which are wanting in many of the LXX. manuscripts. Some of the new readings surpass some of the other LXX. texts in clearness of expression and simplicity of grammar. A second scribe had also evidently corrected occasional mistakes of orthography made by the original copyist. These corrections may still be clearly distinguished by the different colour of the ink. The Septuagint translation of the Bible was begun under Ptolemy Philadelphus about 280 B.C. and finished about 150 B.C. It was the version most commonly quoted by Jesus and his Apostles, though they occasionally used the Hebrew text, translating it apparently themselves from the original. The historical importance of the LXX. is very great, as it was the first time in literature of a translation made on so large a scale. Tradition asserts that the Law or Pentateuch was first translated on the Island of Pharos, near Alexandria, in Egypt, by 70 or rather 72 Jews who brought the original manuscript from Palestine to Ptolemy, who was then collecting his library. Of this event a full account is given by Josephus in the 12th chapter of his Antiquities. The truth is probably that the large and wealthy Jewish population at Alexandria, living as they did under Greek influences, had almost lost their knowledge of Hebrew after their return from Babylon and the Dispersion. Thus it came about that the Jews needed a translation of their own sacred books. A careful examination disclosed that the translators differed from each other very widely in knowledge and skill, and as they were mainly of Alexandrian, or at least Egyptian birth, the language of the translation was decidedly Hellenistic. Although the LXX. translation was the first complete translation of the Old Testament, the so-called Targums existed previously. But these Chaldee translations, or rather interpretations, called Targums, were for many years only oral, and were generally paraphrases in which very often the ideas of the translator were more valued than the original Bible writers. The two best-known Targums are that of Onkelos on the Law and that of Jonathan ben Uzziel on the Earlier and Later Prophets. The joy of the Greek-speaking Jews in Egypt when the LXX. version was finished is said to have been very great, and many a pious Jew went to visit the Isle of Pharos where the translation was made. But the orthodox Jews of Palestine always considered the translation of the Hebrew Bible into Greek to have been a great mistake. The Talmud states that the strict Jews looked upon the day on which the translation was completed in the same light as the day on which Israel set up the idolatrous calf in the wilderness, because the Thora could not be completely and correctly translated into Greek. In another passage it was said:—"This day was considered a day of misfortune, and was therefore appointed to be a fast day as the 8th of Tebeth;" and tradition adds that after the translation was made darkness prevailed for three days. Such was the language of the Talmud in protesting against the LXX. translation on account of the many deviations and alterations of the Hebrew text. It seems to have been soon discovered that the LXX. translation was far from accurate; but, in consequence of Greek being at the time of Jesus, the language of the civilized world, the LXX. translation was then generally used. It was only about four weeks ago that Professor Hechler's attention was drawn to this wonderful manuscript. He had not time to give all the various readings, but there were two which were very interesting—in the 7th and 11th verses of the 11th chapter of Zechariah. In the former two Hebrew words were read as

one in the LXX. version and translated by "the Canaanite." In the LXX. the words were, "And I will tend the flock of slaughter in the land of Canaan," whilst in the Hebrew it was "Even you, O poor of the flock." The 11th verse in the LXX. reads:—"It shall be broken in that day and the Canaanite—the sheep that are kept for me shall know that it is the word of the Lord." In the 10th verse of the 12th chapter in the manuscript, "They shall look upon Him whom they pierced," the word "ὃν" is missing. The LXX. version had not yet been studied as it deserved, although ample materials existed for its elucidation. It was sincerely to be hoped that this most valuable papyrus of the Bible, probably the oldest now known to exist, would soon be published in facsimile, for the careful examination of biblical scholars. He would add, in conclusion, that it was the pressing duty of the British Government to institute an organized and scientific search for papyri in Egypt. It was impossible to forecast what surprises might be in store for us or what treasures might be placed at the disposal of modern scholarship.

The following is a translation of the restored Greek text of Zechariah xii., 2-8, as deciphered on the fragment of the papyrus exhibited by Prof. Hechler:—

ZECHARIAH XII, 2-8.

2.—Nations round about, and in Judea there shall be a siege against Jerusalem.

3.—And it shall come to pass in that day that I will make Jerusalem a stone trodden down to all the nations: everyone that tramples on it mocking is mocked, and there shall be gathered together against it all the nations of the earth.

4.—In that day, saith the Lord Almighty, I will smite every horse with amazement, and his rider with madness; but upon the house of Juda I will open mine eyes and all the [the] horses of the nations I will smite with blindness.

5.—And the captains of thousands of Juda shall say in their hearts: We shall find for ourselves the inhabitants of Jerusalem in the Lord Almighty their God.

6.—In that day I will make the captains of thousands of Juda a firebrand among wood and as a torch of fire in stubble; and they devour on the right hand and on the left all the nations round about; and Jerusalem shall dwell again by herself.

7.—And the Lord shall save the tents of Juda as at the beginning, that the boast of the house of David may not magnify itself, and the pride of the inhabitants of Jerusalem against Juda.

8.—And it shall come to pass in that day, that the Lord shall defend the inhabitants of Jerusalem, and the weak one among them in that day shall be as David.

FOREIGN AND COLONIAL NEWS.

AUSTRALIA.

The Committee of the Melbourne Jewish Aid Society in their Fourth Annual Report express pleasure at the steady progress made by the Society during the past year in the object for which it was founded, the granting of loans without interest to the deserving Jewish poor. Owing to the dullness of trade the number of applications received was larger than in the preceding year: the Council having dealt with 97, of which 78 were granted. The total amount of money applied for was £1,315, and £994 10s., was granted, in sums up to £25. The Esther Benjamin Fund of £300 has again been applied in accordance with the desires of its founder, Mr. David Benjamin, of London, and 46 loans have been granted from it since last report. At the request of the Charity Organisation Society, Mr. Phillip Blashki, President of the Jewish Aid Society, was appointed a member of its Executive.

The Melbourne papers contain long accounts of the marriage of Miss Annie Glass, eldest daughter of Mr. S. Glass, of Hills View, Applington, to Mr. Saul Ornstien, youngest son of the late Rev. P. Ornstien of the Borough Synagogue. The wedding was held at the Albert Street Synagogue, East Melbourne, on the 6th July and was followed by a *dejeuner* and a ball at the Town Hall at which upwards of 300 guests were present.

AUSTRIA-HUNGARY.

A strike, which would be impossible in England, has occurred at Kolomea. The strikers are weavers of *tallithim*, and number several hundred.

Professor Benedikt, one of the official Austrian delegates at the Anthropological Congress in Moscow, was appointed Vice-President of that Assembly.

Herr Sigmund Brody, the proprietor and chief editor of the *Neuer Pester Journal*, has signalised his silver wedding by founding a Pension Fund of 100,000 florins for the employés of his extensive printing and publishing works. He has also made a gift of 50,000 florins to establish a fund for assisting poor Jews studying at the University in Buda Pesth.

A fire broke out one night lately in the warehouse of a Jew at Reichenau. Among the first to run to the spot on hearing the alarm given by the night watchman was the Archduke Charles Louis. The Archduchess Maria Theresia soon followed. Her Imperial Highness made herself useful in carrying buckets of water.

FRANCE.

The Roumanian Jews, expelled from Odessa, whose arrival in Paris has already been noticed in this journal, have received succour from the Rothschild family, whose almoner visited them in company with the Grand Rabbin of Paris. Since the installation of the whole body in two inns their needs are being attended to by the Parisian Jewish Board of Guardians, the Central Committee of the Alliance, and the representatives of Baron de Hirsch.

M. Georges Schwob, editor of the *Phare de Loire* and the *Petit Phare*, has died at Nantes. He once lived in Egypt, where he was Private Secretary to that able and enlightened Minister, Chérif Pacha. One of his sons is editor of the *Echo de Paris*.

The Allatini family has suffered another loss by the death at Marseilles of Signor Salomon Allatini, one of the most eminent representatives of the Italian colony in that city. He held a high place in the commercial world, and was grand officer and commander of numerous Orders. The funeral was an imposing function, one of the features of the cortège being a large number of French and Italian flags.

In view of the recent anti-Semitic agitation in Paris it is with great satisfaction that we are enabled to chronicle a recent success which has been achieved by a French co-religionist. M. Henri Abraham, a young man who has for some time been a student at the Ecole Normale Supérieure, has recently presented a thesis to the "Faculté des Sciences," embodying an elaborate investigation in an electrical subject, for which he has been granted the degree of Doctor of Physical Science. The thesis is approved by M. Darboux, Dean of the Faculty, and printed by permission of M. Gréard, Vice-Rector of the Academy. M. Abraham, who is of the same family as our Prof. Raphael Meldola, F.R.S. (on the maternal side), is a young man of great promise who is destined to bring credit to French Judaism in the higher branches of science.

GERMANY.

Dr. Paul Lion, a practising physician and co-proprietor of the *Breslauer Zeitung*, died suddenly in Breslau on the 21st ult. For nearly twenty years he was a member of the City Council, and was respected by all parties. Breslau owes to Dr. Lion in respect to hygiene and the care of the sick and the poor so many improvements that his name will ever be associated with the history of these branches of the city's Government. The introduction of canals was also largely due to his initiative. His activity in political matters and in the affairs of the Jewish community were on a par with his municipal labours.

The Duke of Saxe Meiningen has placed a handsome marble sarcophagus over the grave of the celebrated Intendant of the Ducal Theatre, Ludwig Chronegk, who died in July of last year. The inscription states that the memorial to the deceased has been erected by "his friend, George II."

Among various works that have been published in Berlin in refutation of the calumnies spread by anti-Semites against the Jews is the "Gedanken eines Cavaliers." Its author is the Baron von Pawel Rammingen, who is connected with the royal family of England by his marriage with Princess Frederica of Hanover.

On the 1st December, 1890, the Jewish population of Germany numbered 567,884.

The Hamburg-American Steamship Company has made arrangements for the supply on all their ships from Hamburg, Stettin and Genoa of Dr. Papilsky's Kosher Extract of Meat. This will be a great boon to orthodox Jewish passengers.

ITALY.

The *Tribuna*, of Rome, in one of its recent issues, contains a description of the statue of Christopher Columbus, executed and destined for Chicago by Mr. Moses Jacob Ezekiel, the American sculptor. After a brief sketch of his career and chief works, Countess Lara, the writer, states that the statue is about ten feet high, and represents the discoverer at the moment when, at dawn of day, he discerns the shores of the New World. Mr. Ezekiel felt that the great navigator before leaving Spain was sure of the success of his great enterprise; and the sculptor has represented the countenance of the hero with the serenity of the man who attains, not the realisation of a dream, but the victory of true faith. A regular procession of ladies, prominent artists, cardinals, and other friends of the great American sculptor passed before his statue of Christopher Columbus. Mr. Ezekiel himself with his customary affability and grace received his guests, smilingly accepting the homage of the admirers of this his masterpiece.

MOROCCO.

The boys' school of the Alliance Israélite at Tangier has been greatly honoured in respect to the personality of the examiners at the recent annual inspection. The examiners for European languages were Count d'Aubigny, the French Minister, and Signor Cantagalli, the Italian Minister.

SOUTH AFRICA.

During a recent debate in the Cape House of Assembly, several proposals were made for giving charitable institutions grants available from the winding up of a Savings Bank. Mr. Fuller moved that the Cape Town Jewish Philanthropic Society be added to the schedule, and said he hoped that the House would show its sense of the fact that the Jewish community in Cape Town had always come to the front in charitable matters.—(Hear, hear). The Jews had never troubled with their own poor.—Mr. O'Reilly supported, and said that no man had done more for charity in South Africa than the Rev. J. Rabinowitz.—(Hear, hear). The motion was opposed by the Government on the ground that other proposals of a similar character had been rejected.—Mr. B. I. Barnato for this reason advised the withdrawal of the motion.

HOW A LOT OF MONEY LEAKS OUT.

What does a man do when he finds a hole in the pocket where he carries his money? Anybody can answer that question. He has it sewed up, of course, directly, and good and strong too. I suppose it is with you just as it is with me. When I spend money, even foolishly, I can tell where it went, and may be I've had some sort of pleasure out of it. But I do mortally hate to lose money; lose it out and out, you know, and have no satisfaction from it, or know how or when it left my possession.

Well now let me show you the worst and biggest hole any man ever had in his pocket; a hole that lets cash leak away like water through a sieve, a hole that is the hardest in the world to sew up. A short story will show it best.

"Drummore South Cottage,
"Musselburgh, near Edinburgh,
"September 16th, 1891.

"Gentleman,—Up to six years ago (1885) I was always strong and healthy. About this time I began to feel bad. I was tired, languid, dull and listless, and everything was a burden to me. I had no desire for company, and what had come over me I could not make out. My tongue and mouth were dry and I had a deal of phlegm on my stomach. The whites of my eyes next became discoloured and my skin was yellow. I had no appetite, and after eating I had great pain at my chest and sides, also across my stomach. After a time the pain settled in my left side, and my heart would beat and jump in a manner that alarmed me. By-and-by I got so weak that I was not able to go about the house, and I felt that I ought to be in bed. The pains at my side and stomach became so bad that I had to remove my clothing (everything seemed so tight), and I used to press my stomach and hold my sides to try and ease the pain. Getting worse I saw a doctor at Musselburgh and was under him for three months, but his medicine gave me no relief. After this I went to a clever doctor at Preston Pans who said I was suffering from indigestion and dyspepsia. He sent to London for some celebrated medicine which was packed in small phials. This medicine seemed to dissolve my food, and I felt easier for a time but I gained no strength or real benefit, and after persevering with his treatment for six months, I gave it up and fell into my old state. I next went to a doctor at Musselburgh, but all his medicines did me no good. After this I saw another doctor (that is a fourth doctor), but with the same result; none of them gave me anything that reached my complaint. I now lost all faith in physic, for I had spent a deal of money and taken so much medicine 'that I lost all my teeth through it' and was no better for it. In great misery I lingered on month after month always ailing, when in August of last year (1890), my husband called at Mr. Jack's Drug Stores, High Street, Fisherrow, and told him what my condition was. Mr. Jack gave him an account of the wonderful cures he heard of from many of his customers that had a taken a medicine called Seigel's Syrup and strongly recommended him to bring me a bottle. He did so, and I commenced taking the Syrup, and I found some relief from the first bottle, and by the time I had taken four bottles I was as well and strong as ever I was in my life and have since kept in good health. I tell every one what Seigel's Syrup has done for me. 'I never thought to get better again,' and I consider it has saved my life. I wish others to know this, and if by publishing this statement it will be the means of helping others as it helped me, you can use this letter as you like. Yours truly, (Signed) Jemima Watson."

Look back to about the middle of the above letter and again read what the writer says: "I had spent a deal of money for medicine." Yes, and money she could poorly afford to spare. Illness and the expense of illness is the great hole in the pocket that I alluded to. It costs so much, and what does it give us in return? Pain, weariness and misery. There is another consideration besides. When we are ill we not only have to bear the increased outgo, but manage to meet larger demands out of a decreased income. Our candle is burning at both ends. "Yes," you say, "but how can we keep from falling ill?" You cannot always, but in view of the fact that most illnesses arise from indigestion and dyspepsia, a timely use of Mother Seigel's Curative Syrup will prevent it. A few shillings thus invested will save pounds in money and perhaps months of wretchedness. Think over the striking points in Mrs. Watson's excellent letter and you will think the same.

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THE GOOD OLD ANNUAL.
SCENE: THE HALL BY THE SEA. (PERIOD—LAST WEEK).
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Roxilana.—Well, I'm pleased to say we did not notice the storm; we were enjoying such a splendid dinner. We had **Barnett's Meat,** and, of course, we had a Jolly evening.
Lycimacus.—And I stayed away; Just my Luck, listening to a German Band, playing "I could do with a Bit," when I might have been singing, "Oh! what a night it must have been" (conversation interrupted by Waiter) bringing Brandies and Soda.

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